MOSES and AARON

CIVIL & ECCLESIASTICAL

RITES,

USED BY THE ANCIENT

HEBREWES:

Observed, and at large opened, for the clearing of many obscure Texts throughout the whole Scripture,

Which Texts are now added in the End of the Book.

Wherein likewise is shewed what Customs the *HEBREWS* borrowed from Heathen people: And that many Heathenish Customs originally, have been unwarrantable Imitations of the *HEBREWS*.

The Eighth Edition.

By *Thomas Godwyn*. B. D.

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LONDON

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TO THE
RIGHT HONORABLE,
WILLIAM
EARL of *PEMBROKE*,
Lord Chamberlain of His Majesties Houshold, Lord Warden of the Stanneries, Knight of the most Noble Order of the Garter, one of His Majesties most Honourable Privy Council, and Chancellor of the famous University of *Oxford*.

All Grace and Happiness.

Right Honourable,

THat *many have no better acquaintance with Christ and his Apostles, is, because they are such strangers with* Moses *and* Aaron: *Were Customs, antiquated, thorowly known; many difficulties in Scripture would appear elegancies; and*

the places which now (through obscurity) discourage the Reader, would then become sweet incitements to an augmented assiduity in perusing those sacred Oracles. If my present labour shall give such light to some obscure passages, that thereby Gods people shall be drawn on with the greater delight, to exercise themselves in reading of Holy Writ; it shall not repent me of my tedious travels in these Rites and Customs of Generations long since past: which whosoever undertaketh, shall find the way long and thorny, the path overgrown, and hardly discernable, the Guides few to direct, and those speaking in strange languages, and many apt to discourage him, because themselves are either lame and will not, or lame and cannot walk the same way. But now (through Gods assistance) being come to the end of my journey, the discoveries made on the way, such as they are (and such some are, as not observed before) humbly crave your Lordships protection.

From Kensington,
Febr. 21. 1624.

Your Honour's in all duty,
and service devoted,

THO. GODWYN.

MOSES AND AARON.

The first Book treateth of Persons.

CHAP. I.

Of the form of the Hebrews Common-wealth until Christ his Comming; and, When the Scepter departed from them.

THe form and state of Government hath been subject to change and variation amongst all Nations, but especially amongst the *Jews*, where these changes are observable.

At first, The *Fathers* of their several Families, and their *First-born* after them, exercised all kind of Government, both *Ecclesiastical* and *Civil*, being both *Kings* and *Priests* in their own houses. They had power over their own Families, to bless, curse, cast out of doors, disinherit, and to punish with death, as is apparent by these examples of

Noah towards *Cham*, *Gen.* 9. 25. Of *Abraham* towards *Hagar* and *Ismael*, *Gen.* 21. 10. Of *Jacob* towards *Simeon* and *Levi*, *Gen.* 49. 3. And of *Judah*, towards *Thamar*, *Gen.* 38. 24.

In *Moses* his dayes then, did this prerogative of primogeniture cease; and as *Aaron*, and his posterity was invested with the right, and title of *Priests*; so *Moses*, and after him *Josua*, ruled all the people with a kind of *Monarchical* authority. For *Moses* was among the righteous as *King*, *Deut.* 33. 5.

After *Josua*, succeeded *Judges*; their offices were of absolute and Independent authority, like unto *Kings*, when once they were elected; but there were long vacancies, and chasms commonly between the cessation of the one, and the election of the other: yea, for the most part, the people never chose a *Judg*, but in time of great troubles, and imminent dangers; which being over-past, he retired to a private life. After that *Gideon* had delivered the people out of the hand of the *Midianites*, he being offered the *Kingdom*, replyed, I will not reign over you, neither shall my child reign over you, *Judg.* 8. 23. That of *Samuel* that he judged *Israel* all the days of his life, 1 *Sam.* 7. 15. was [a] extraordinary. In this respect, their *Judges* symboliz'd with the *Roman Dictators*. This state of Regiment continued amongst them, by the computation of S. [b] *Augustine*, three hundred twenty nine years. In these vacancies or distances of time, between *Judg* and *Judg*, the greater and weightier matters were determined by that great Court of the *Seventy*, called the *Sanedrim*, in which respect the form of government may be thought *Aristocratical*. Kings succeeded the *Judges*, and they continued from *Saul* unto the captivity of *Babylon*, that is, [c] about 520. years.

[a] *Zepper. lib. 3. de Mos. cap. 6.*

[b] *Aug. de Civ. Dei. l. 18. c. 22.*

[c] *Zepper. leg. Mos. c. lib. 3. cap. 6.*

From

From the Captivity unto the comming of *Christ*, (which time is [d] thought to have been five hundred thirty six years) the state of the Jews became very confused. Sometimes they were ruled by *Deputies* and *Vice-gerents*, who had not supreme authority in themselves, but as it pleased the *Persian Monarchs* to assign them; [e] they were termed ראשי גלות *Raſche galiuth*, *Heads of the Captivity*. Of this sort was *Zorobabel* and his Successors, who are reckoned in the [f] *Hebrew* Chronicles to be these, *Meſullam*, *Hananiah*, *Berechia*, and *Hoſadia*. All which are thought to have reigned under the *Persian Monarchy*, and to have been of the posterity of *David*: as likewise the other succeeding ten chief Governours after *Alexander* the Great. In the last of these ten, the government departed from the house of *David*, and was translated to the *Maccabees*, who descended from the Tribe of *Levi*. They were called *Maccabei*, from *Judas Maccabæus*, [g] and he had this name מכבי *Maccabæus*, from the Capital letters of this Motto, written in his Ensign or Banner, מי כמכה באלים יהוה *Quis ſicut tu inter Deos, Domine?* Where the first letters are, *M.C.B.A.I.* Among the *Maccabees*, soveraign authority continued until *Herod* the *Askalonite* his reign, at what time our Saviour *Christ* was born, according to *Jacob's* prophecy: The Scepter shall not depart from *Judah*, nor a *Law-giver* from between his feet, until *Shiloh* (that is, the [h] *Messias*) come, *Geneſis* 49. 10.

For the right understanding of this Prophecy, we must note two things; 1 The time when the Scepter was given to *Judah*; 2. When taken from him. But first we must observe how these two words, *Judah* and the *Scepter*, are distinguished.

[d] *Vide Kimchi Chronol.*

[e] *Maimon. in Iad Hachazak. Sanhedrin. cap. 4. ſect. 13.*

[f] *Seder. Olam. mitsur. lib. 8. cap. 1. Martin. cap. in Daniel. par. 2. cap. 2. centur. Zurc. p. 1. c.*

[g] *Cor ius Christ lib. 2. pag. 144.*

[h] *Targum Uziel: eadem penverba habet Targum Jeroſolym.*

1. For the Particular *Tribe of Judah*; but this seemeth flat contrary to Scripture, for many of the *Judges* were of other Tribes, and all the *Maccabees* of the Tribe of *Levi*.

2. For the *Two Tribes* which cleaved to *Rehoboam*; because in that division of the people, these two Tribes alone were called *Jews*, and that from *Judah*; and that, never before this division.

3. For *all the whole body of Israel* consisting of twelve Tribes; all which (in the Judgment of these men) were afterward by the singular providence of God, called *Jews* from *Judah*.

4. For *Regal power*, and Soveraign authority, residing in one man principally from the *form of government*, and face of a Common-wealth, governed and ruled by those native customs, and rites, signifying as well the rule and authority of *inferiour Magistrates*, yea of *Priests* also, as of *Kings* and *Princes*.

Some take

From these different acceptions of these two words, flow four different interpretations of *Jacobs* prophecy.

Some are of opinion, that the *Scepter*, taken in the second acception, began to be given to *Judah*, that is, to the *two Tribes* cleaving to *Rehoboam*, at the time of that division of the people: and that this *Scepter* was

Origen. hom. 17. in Gen. Epiphan. contra Ebionæos, & maxima Hebræorum pars.

k Cunæus lib. 2 rep. Hebr. lib. 1. cap. 9. pag. 81.

l Gusebius demonstr. lib. 8. ca. 1. Montacut. in Analect. pag. 7. Casaub. contra Baron. p. 16.

m Patres plerique omnes.

n Casaubon. adver. Baron. p. 19. 11. p. 23. Just. Mart. in dialog. cum Tryphone. Cunæus lib. 1. de rep. Heb. c. 9. p. 81.

o Cunæus lib. 1. de rep. Heb. cap. 11. pag. 90.

was not taken from them until the deſtruction of *Jeruſalem*, becauſe that, after *Herods* time until then, their laws remained in force, their *prieſthood* continued, and their Common-wealth, though it were much defaced, yet not quite overthrown.

Some are of (*p*) opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moſes*; and that this *Scepter* was not taken from them, until the deſtruction of *Jeruſalem*: not in *Herod*, becauſe he was a *Jew* (in that he was a *Proſelyte*); for a *Jew* is a name, ſay they, of *profeſſion*, not of *Country* or *Nation*.

p *Joſeph Scalig. ex quo Caſaub. ad exerc. Baron. n. pa. 19. It. p. 39.*

Some are of (*q*) opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moſes*, and that it was taken from them in *Herods* time: yet ſo, that in *Herods* time this was but begun and inchoate, and at the deſtruction of *Jeruſalem* it was fulfilled and conſummate.

q *Montacut. in Analect. pag. 74.*

Some are of (*r*) opinion, that the *Scepter*, taken in the firſt acception, began to be given to *Judah*, that is, to the *twelve Tribes*, from the time of *Moſes*, and that it was taken from them fully in *Herods* time. The former opinions make the comming of the *Meſſias*, to be a fore-runner of the departure of the *Scepter*: this, makes the departure of the *Scepter* to be a fore-runner or token of the *Meſſiah* his comming, which I take to be the principal thing aimed at in the Propheſie. This opinion, as it is more generally received than the others; ſo, upon juſter grounds.

r *Auguſtin. contra Manich. lib. 18. cap. 47. Euſeb. demonſt. lib. 8. Carion. Chron. p. 143.*

From these different acceptions of these two words, flow four different interpretations of *Jacob's* prophecy.

Some are of opinion, that the *Scepter*, taken in the second acception, began to be given to *Judah*, that is, to the *two Tribes* cleaving to *Rehoboam*, at the time of that division of the people: and that this *Scepter* was

them until the destruction of Jerusalem, that after *Herods* time until then it remained in force, their *priesthood* continued, and their Common-wealth, though it were much defaced, yet not quite overthrown.

Some are of (*p*) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Twelve Tribes*; from the time of *Moses*; and that this *Scepter* was not taken from them, until the destruction of *Jerusalem*: not in *Herod*, because he was a *Jew* (in that he was a *Proselyte*); for a *Jew* is a name, say they, of *profession*, not of *Country* or *Nation*.

(*p*) *Joseph Scalig. ex quo Casaub. adversus Baron. pa. 19. It. p. 39.*

Some are of (*q*) opinion, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them in *Herods* time: yet so, that in *Herods* time this was but begun and inchoate, and at the destruction of *Jerusalem* it was fulfilled and consummate.

(*q*) *Montacut. in Analect. pag. 74.*

Some are of (*r*) opinion, that the *Scepter*, taken in the first acception, began to be given to *Judah*, that is, to the *twelve Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herods* time. The former opinions make the comming of the *Messias*, to be a fore-runner of the departure of the *Scepter*: this, makes the departure of the *Scepter* to be a fore-runner or token of the *Messiah* his comming, which I take to be the principal thing aimed at in the Prophesie. This opinion, as it is more generally received than the others; so, upon juster grounds.

(*r*) *Augustin. contra Manich. lib. 18 cap. 47. Euseb. demonstr. lib. 8. Carion. Chron. p. 143.*

Now the *Scepter* was departed, and given to a *Proselyte*, never so before (*f*): yea now also, the *Law* was departed from between *Judah's* feet, and now the *Messiah* born.

(*f*) *Bodin. l. 4. c. 4. p. 303. ex Talmud. Jerosol.*

CHAP. II

Of the Publicans.

WE having seen the most remarkable Changes in the Common-wealth of the *Hebrews*, we will note the chief observations concerning the Persons there inhabiting; and first concerning the *Publicans*, who were in the latter times an heterogeneous member of that Common-wealth. After that the Jews became tributary to *Rome* (which (*a*) was effected by *Pompey* threescore years before the birth of our *Saviour*) certain Officers were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jews*, as in other Provinces, to collect, and gather up such custome-mony, or tribute, as was exacted by the Senate: those that gathered up these *publique* payments, were termed *Publicani*, *Publicans*; and by reason of their covetous exactions, they commonly were hated by the people of the (*b*) Provinces: Every Province had his several *society*, or company of *Publicans*: Every *society* his distinct *Governor*: in which respect it is, that *Zacheus* is called by the *Evangelist*, Ἀρχιτελώνης, *princeps publicanorum*, the *chief receiver of the Tribute*, or *chief-publican*, *Luke* 19. 2. And all the provincial Governours in these several societies, had one chief (*c*) *Master* residing at *Rome*, unto whom the other subordinate Governours gave up their accounts. These *Publicans* were hated in all Provinces, because of

(*a*) *Joseph. Lucceius de Pompeio lib. 1. de bello Jud. cap. 7. pag. 710.*

(*b*) *Horum societatis fuisse minus scitum scribit apud Ciceronem orat. pro Sext. Rosc. Martin, in Plautio.*

(*c*) *Signon. de Antiq. jure civium Rom. l. 3. c. 4.*

of their Exactions, but chiefly in the Common-wealth of the *Jews*; because, though it were chiefly maintained by the *Galilæans*, yet it was generally inclined unto by the *Jews*, That Tribute ought not to be payed by them. This hatred is confirmed by that *Rabbinical* Proverb, *Take (d) not a wife out of that familie wherein there is a Publican, for such are all Publicanes.* Yea a faithful *publican* was so rare at *Rome* it self, that one *Sabinus* for his honest managing of that office, in an honourable remembrance thereof, had certain images erected with this (d) Superscription [illegible]. *For the faithful publicane.* And therefore no marvel, if in the Gospel, *Publicans* and *Sinners* go hand in hand.

d If. Casaubon. exer. 16. n. 13. 37

d Suetan. in Flav. Vesp. c. 1.

It is now generally received as a truth undoubted, that not onely *Heathen* people, but sometimes *Jews* themselves became *publicans*. *Tertullian* was of another opinion (e), and thought that all the *Publicans* were *Heathens*; but he hath been in that long since confuted by (f) *Jerome*, and reason it self perswadeth the contrary. First, *Matthew* who was a *publican*, was afterwards an *Apostle*; and therefore unlikely to have been an *Heathen*. Secondly, *Zacchæus* his name was a pure *Hebrew* name, having no affinity with *Roman* names. Thirdly, the ground or principal argument on which *Tertullian* built, was meerly (g) erronicus.

e Tertul. de pudic. cap. 9.

f Hieronym. epist ad Damasum.

g Prædi fidelissimus Poen. Hebraice lingua ignarus? nusquam enim occurrit in sacris, spurius ille textus, quo Tertullianus pro simum mittur, Non erit vestigal, Pendens ex filiis Israel Deut. 23.

Chap. III.

Israelits, Proselyts.

The whole Common-wealth of *Israel* consisted of two sorts of men, *Hebrews* and *Proselyts*; he

that was born an *Hebrew*, either by *Father* or *Mothers* side, was an *Hebrew*; but he that was born so of both, was an *Hebrew of the Hebrews*: such an one was Saint *Paul*, *Phil.* 3.5. He that was born a *proselyte* either by *Father* or *Mother*, was termed *Ben-ger*, the son of an *he proselyte*, or *Ben-gera*, the son of a *she-proselyte*; but he that was by *Father* and *Mothers* side a *proselyte*, was termed (a) *Bagbag*, that is, The son of a he and she *proselytes*.

The *Hebrews* were of two sorts, some lived in *Palestina* and used the *Hebrew* text, these were called *Hebrews* or *Jews*: Others were dispersed in divers places of *Greece*; they used the *Greek* translation, and thence were termed ἑλληνισταὶ, (b) *Græcists*: Saint *Luke* mentioneth both. There arose a murmurring γογγυσμὸς, of the *Græcists*, towards the *Hebrews*, *Acts* 6.1. Where, note the difference between ἕλληνες, & ἑλληνισταὶ, the *Græcians* and the *Græcists*; The *Græcians* are used by Saint *Paul*, to signify all the *Heathen-people*, and stand in opposition with *Hebrews* in the general acceptation, containing both the *Græcists* or dispersed *Hebrews*, and also those of *Palestina*. The *Græcists* were both by Birth and Religion, *Hebrews*; standing in opposition with *Hebrews* in the strict acception, taken for those of *Palestina*.

The whole body of *Israel* was divided into Twelve Tribes; and publique Records were kept, wherein every ones genealogy was registred, to manifest unto what particular Tribe he belonged. These Records *Herod* burnt, hoping that in after-ages he might be thought originally an *Israelite*, if those publique Monuments might not be produced against him. (c) Thus much *Eusebius* plainly delivereth of him. I am of opinion that another reason might be admitted, namely, That

a *Magni quidem, nomen Rabbi, apud Judæos fuit, quem ex Paganismo ad Judaismum conversum* בנבג *per Sigla appellarunt, i. filium Proselyti, filium Proselytæ.* Pirk. Aboth. c. 5.

b *De Judæis Græcienſib. vide Scal. animadver. Euſeb.* 124. 1. & *in Can. Iſag.* 278.

c *Euſeb. Eccle. hiſt. lib. 2. cap. 8.*

That no distinction either of Tribe or Family might appear, but all being confounded, and amongst the rest *David's* (unto whose Family by a peculiar right this Scepter belonged), *Herod* and his posterity might be the better secured of the Kingdom.

Proselyts, were those Heathen people, who, disclaiming *Paganism*, became Converts, and joyned themselves unto the Church of the *Jews*. They were termed *Proselyts*, ἀπὸ τῆς προσηλύσεως from their Comming and Adjoyning unto the *Jews*. Concerning these *Proselyts*, we will consider these three things. 1. The several kindes of *Proselyts*; 2. The manner of making them; 3. In what account or respect they lived among the *Jews*.

First, the kindes of *Proselyts* were two, גר ברית, *Gerberith*, *Proselytus fœderis*, *a Proselyt of the Covenant*. He submitted himself unto the Circumcision, and to the whole *Mosaical* Pædagogy. (*d*) The *Rabbies* term such a one גר צדק *Ger tsedek*, *Proselytum justitiæ*, *a Proselyte of righteousness*. Secondly, גר שער *Gar sabagnar*, *Proselytus portæ*, *a Proselyt* or *stranger within thy gates*, *Deut.* 14. 21. Of him also we read in the fourth Commandement. He was suffered to dwell amongst them, whence he is also called תושב *Tesohab*, *Incola*, an Inhabitant. He was not circumcised, neither did he conform himself to *Mosaical* Rites and Ordinances, only he was tied to the obedience of those commandements which among the *Hebrew Doctors* go under the name of *Noahs* seven Commandements: (*e*) which they reckon thus: 1. Judgements or punishments for Malefactors. 2. Blessing the name of God; under this is contained the keeping of the Sabbath. 3. Disclaiming Idolatry. 4. Uncovering ones nakedness. 5. Shedding of blood. 6. Robbery. 7. Eating of any member

d Rabbi Salomon, Deut. 23. 13.

e Schindler. in pentaglot. p. 1530.

Of this sort were, [illegible] *Cretes*, *Arabians*, *Cappadocians*, and those of various other Nations. That there were dwelling at *Jerusalem* Jews, (*) men that feared God of every Nation, under heaven, *Acts* 2. 5.

Secondly, to the making of one to be a *Proselyte of the Covenant* (according to the difference of sex, and the difference of times) the rites of Initiation varied. To the making of a (*g*) *Male-Proselyte* at first three things were required. 1 * *Circumcision.* 2 *A kind of purification by water.* 3 *The blood of oblation.* This *oblation* was commonly two Turtles or Pigeons. To the making of a *Woman-Proselyte*, were required only, *Purification by water*, and *Oblation* (*h*). Now because the *Jews* have neither Altar, nor Sacrifice, they say that for the *males*, *Circumcision*, and *Purification by water* sufficeth; and for the *females*, only *Purification by water.* (*i*) In *Davids* time they say, that many thousands of *Proselytes* were joyned unto the *Church* without *Circumcision*, only by this *Purification.*

Hence we may observe, that a kind of *Initiation by water* was long in use among the *Jews*, though it were not *Sacramental* until *Christ* his institution: yea therefore it may seem to have been used by them, because they expected it at the comming of the *Messias*, as appeareth by their comming unto *John*, questioning not so much his *Baptism*, as his *authority*, by what *authority* he baptized: Why *baptizest thou then*, if thou be not that *Christ*, nor *Elias*, neither that *Prophet? John* 1. 25.

Thirdly, the respect born by the *Jews* towards *Proselyts*, was Charitable; (*k*) they used no upbraiding terms towards them, saying, *Remember thy former deeds:* Notwithstanding it was also provided, (*l*) No *proselyte* should be eligible into the Court of the *Sanhedrim*

(*) Acts 2. 5. Erat fo. 9 col. 2. בסלת ובגבלה ובחוראה רמים של קרבן

g Ass. Tuscen. fo. 9 col. 2. בסלת ובגבלה ובחוראה רמים של קרבן

h Drusius de trib. sect. 2. pag. 101.

i Moses Egyptius in Assembiah, Part. 3. fol. 137. vide Serarium in hebr. l. 1. c. 22.

k P. Fag. Exod. 22. xxi.

l Moses Egypt. Levit. Jad. vasti. Sanhedrin, c. 5.

Sambedrim: yea in their common commerce, they had an usual proverb which admonished them of warinesse, (*m*) *Vel ad decimam usque generationem à Proselytis cave, Beware of Proselyts to the tenth generation.*

m *casus. adversus Baron. p.* 27.

Chap. IIII.

Of their Kings.

WE shall read of three sorts of *Kings* in the Old Testament. *Melchisedek* was *King* and *Priest*; *David*, *King* and *prophet*; others, simply *Kings*. *Melchisedek* was *King* and *Priest*, *David King* and *Prophet*. The concurrence of *princely Soveraignty*, and *holy Orders* in the same man, intimates that supream authority should alwaies be accompanied with care of religion: In which respect *Joash*, when he was annointed *King*, received the Testimony or book of the Law, 2 *King.* 11. 12. Neither did these two meet only in *Melchisedek* and *David*, but the same man among the *Heathens* (*a*) was oftentimes *King* and *Priest*. And *Trismegistus* had his name *Ter-maximus*, (*b*) because he was *Philosophus maximus, Sacerdos maximus, & Rex maximus*. All *Kings* were not annointed, but only those in whom succession was broken, and there the first of the family was annointed for his successors, except in case of dissention, where there was required a renewed Unction, for the confirmation of his authority. For this reason it was, that *Salomon* was annointed as well as *David*, because of the strife between him and *Adoniah*.

a *Rex Anim, rex idem hominum, Phebique Sacerdos, Virg. Æneid. lib.* 3.

b *Alex. Neapol. lib.* 2. *cap.* 6.

Furthermore *Saul* and *Jehu* were annointed בפך *Bepac*, with a *Cruse* of oyle, to shew the short continuance of their Kingdoms. *David* and *Salomon* were annointed בקרן, *Bekeren*, with an *horn* of oyl, that is, in a *plentiful*

plentiful measure, to ſhew the long continuance of their Kingdoms.

As Kings were diſtinguiſht from the people by many Enſigns of honour; by their Crown, their Scepter, their Throne, &c. So likewiſe were they diſtinguiſhed by their apparrel: that was the reaſon that *Ahab* entring into battel, changed his apparrel, 1 *Kings* 22.30. Though purple and white colours were not appropriated unto Kings, (*c*) yet theſe colours were in chief eſteem, and principally uſed by them, (*d*) yea *Purple* above others was affected by the *Emperors* and Nobility of *Rome*; and *White* by the Nobility of the *Jews*, whence the *Hebrews* term their Noble-men, and ſuch as are of beſt ranke חורים, *Chorim*, *Albatos*, men *clad in white*; & on the contrary, men of meaner rank, חשופים *Chaſchucim*, *Sordidatos*, men *clad with a ſoul garment*. Hence is that of Saint *James*, If there come a man with a gold Ring, and in goodly apparrel ἐν ἐσθῆτι λαμπρᾷ, in a *white garment*, and there come alſo a poor man, ἐν ῥυπαρᾷ ἐσθῆτι, in a vile or *ſoul raiment*, *Jam.* 2. 2. This may be the reaſon, why, when the *Jews* accuſed *Chriſt* of treaſon, *Pilate's* ſouldiers clad him in *purple*, *Matth.* 27. 28. and *Herod* the *Tetrarch* of *Galilie* put on him a *white garment*, *Luk.* 23. 11. Both therein applying themſelves to the cuſtomes of their own Country, and, in deriſion, clothing him as a *King*.

c *Valer. Max l.* 1. *cap.* 6.
d *Alex. ab. Alex. lib.* 1. *cap.* 20.

CHAP. V.

The High-prieſt, Prieſts, Levites, and Nethinims.

THere were three ranks or degrees of Miniſters about the *Temple*; *Prieſts*, *Levites*, and *Nethinims*; they may be parallel'd with *Miniſters*, *Deacons*, and

and *Subdeacons* in the *primitive Church*: Over all these, the *High-priest* was chief.

In *Aaron* and his posterity, was continued the succession of the *Priests*; the *High-priesthood* was tied to the line of his first-born; all the rest of his posterity were *Priests*, simply so called, or called *Priests of the second Order*, 2 *Kings* 23. 4.

Except *Aaron*, and those that issued from his loyns, (in whom the *series* of *Priests* was continued) all the rest of *Levi* his posterity were called *Levites*.

Both in the *High-priest*, and the *second* or *inferiour Priests*, there are two things considerable. First, their *Consecration*; Secondly, their *Office*. In both these, somewhat they *differed*, somewhat they *agreed*.

In their *Consecration* they differed. First, 1 The *High-priest* was *annointed*: the materials of this chrism or ointment are prescribed, *Exodus* 30. 23. It was poured upon *Aarons* head, *Leviticus* 8. 12. It ran down to his beard, and to the border of his garments, *Psalm* 133. 2. The *second Priests*, were only *sprinkled* with this Oyle, mixed with the blood of the Sacrifice, *Levit.* 8. 30. In this was typed out the unction of our *Saviour*, who was *annointed* with the oyl of gladness above his fellows, *Psalm.* 45. 8. He was *annointed* above his fellows, *Extensivè*, and *Intensivè*. *Extensivè*; for though *Aaron* was *annointed Priest*, *Saul* annointed *King*, *Elisha* annointed *Prophet*, *Melchisedek King* and *Priest*, *Moses Priest* and *Prophet*, *David King* &. *Prophet*; yet none save onely *Christ*, *King*, *Priest*, and *Prophet*. *Intensivè*; He was annointed, we *sprinkled*; He was *full* of grace and truth, *Joh.* 1. 14. and from this *fulness*, we receive grace for grace, *verse* 16. And all *Christians*, especially Ministers, are unto *God* the *sweet savour* of *Christ*, 2 *Cor.* 2. 15.

a Hinc Sacerdos summus in finite legitur Sacerdos unctus, Levit. 4. 5. *Jonathan habet, Sacerdos magnus vel summus. Desertè Aben Esra, Sacerdos magnus ipse est Sacerdos antiquus. Lyranus adhuc clarius, Sacerdos unctus est Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.*

Secondly,

Secondly, they differed in their Garments, which were a neceſſary adjunct to their *Conſecration*. The *High-prieſt* wore at the time of his ordinary miniſtration in the *Sanctuary*, eight garments, *Exod.* 28. Firſt, *Breeches of Linnen*, put next upon his fleſh. Secondly, A *Coat of fine linnen*, put over the breeches. Thirdly A *girdle embroidered, of fine linnen, blew, purple and ſcarlet*, wherewith the coat was girded. Fourthly, A *robe all of blew*, with ſeventy two bels of gold, and as many Pomegranats, of blew, purple, and ſcarlet, upon the ſkirts thereof; this was put over the coat and girdle. Fifthly, An *Ephod of gold and of blew, purple, ſcarlet, and fine linnen curiouſly wrought*; on the ſhoulders thereof were two fair *Beryl*-ſtones, engraven with the Names of the twelve Tribes of *Iſrael*. This *Ephod* was put over the Robe, and girded thereto with a curious girdle made of the ſame. Sixthly, A *Breſt-plate wrought of gold, blew, purple, ſcarlet, and fine linnen*, which being a ſpan ſquare, was faſtned by golden chains, and rings upon the *Ephod*: herein were ſet *twelve* ſeveral Stones, on which the names of the *twelve Tribes* were engraven: Moreover, in this Breſt-plate were the *Urim* and *Thummim* placed. Seventhly, A *Mitre of fine linnen, ſixteen cubits long, wrapped about his head*. Eighthly, A *plate of purple gold, or holy Crown two fingers broad*, whereon was graven *Holineſs to the Lord*: this was tied with a blew lace upon the fore-front of the *Mitre*.

Theſe eight garments the *High-prieſt* uſed in his ordinary miniſtration, and they are termed by the *Rabbies*, בגדי זהב *Bigde Zahab, Veſtimenta aurea, Golden veſtments*, becauſe of their richneſs in compariſon of other extraordinary garments, which he wore only once a year, when he entred into the *Holy* of *Holies*, upon the Propitiation-day, *Levit.* 15. 4. 23. Theſe latter

latter are called בגד לבן *Bidge Laban, Vestimenta Alba, White garments*, they were in number four. 1, *A linnen breeches.* 2, *A linnen coat.* 3, *A linnen girdle.* 4, *A linnen Mitre, Levit.* 16. 4.

In time of the second *Temple*, (a) because the *Chrism* or holy Oyle could not be found, therefore as formerly in respect of his *Unction*, the *High-priest* was called by the *Talmudists* מתרבה משחה *Mithrabe Mischa, Auctus unctione, The annointed:* so when the oyle was lost, in respect of his *garments*, he was termed, מתרבה בגדים *Mithrabe begadim, Auctus vestibus, The clothed.* Those so re-mentioned garments (b) the *High-priest* might not wear abroad in the City, unless some urgent occasion compelled him, as *Simeon the just* did, when he went forth to meet *Alexander* the Great.

a *Cunæus lib. 2. de resp. Heb. cap. 7. pag. 221.*

b *Moses Kotsensis præcept. affir. 173. fol. 212. col. 3.*

In his Apparel, the threefold office of our *Saviour Christ* was shadowed; The *Crown* signified his *Kingly* office; the *Urim* and *Thummim*, and likewise his *Bells* and *Pomegranats*, his *Prophetical* office: By *Urim* and *Thummim*, he answered as from an *Oracle*; by the *Bells*, was typed the sound of his Doctrin; by the *Pomegranats*, the sweet savour of an holy life; the *Names* of the twelve *Tribes engraven* on the *Ephod*, and the *Breast-plate*, signified his *Priestly Office*, presenting unto *God* the whole *Church*, for which he maketh intercession. He knoweth his own sheep by *name*, *John* 10. 3.

The *inferiour Priests* had only four garments, which they used in their ministration. 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnen girdle.* 4. *A linnen bonnet*, *Exod.* 28.

Thirdly, they differed in their *marriage*. The *High-priest* might not marry a *Widdow*, nor a *divorced Woman*, nor an *Harlot*, but a *Virgin*, *Levit.* 21. 14. From a *Widdow*

widow he could not expect the *first love*: from a *divorced woman* he could not expect the *first or last love*: from an *harlot* neither *first*, *last*, nor *only love*: all which *Christ* (whom the *High-Priest* did herein represent) expecteth from his *Church*. The other *Priests* might lawfully marry a *Widdow*, *Levit.* 21. 7.

The *High-Priest*, and the *inferiour Priests*, agreed in their *Consecration*, in these particulars. It was required first, that both should be void of bodily blemish, *Levit.* 21. 17. Secondly, that both should be presented unto the Lord at the door of the *Tabernacle*, *Exod.* 29. 4. Thirdly, that both should be washed with water, *Exod.* 29. 4. Fourthly, that both should be consecrated by offering up certain Sacrifices, *Exod.* 29. Fifthly, that both should have of the blood of the other Ram put upon the tip of the right eare, the thumb of the right hand, and the great toe of the right foot, *Exod.* 29. 20.

In the time of their *Consecration* certain peeces of the Sacrifice were put into the *Priests* hand, *Exod.* 29. 9. The ceremony in the *Christian Church*, used by the *Bishop* unto the *Minister* in time of *Ordination*, *that the Bishop* giveth the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signify, that no man taketh this honour unto himself, but he that is called of *God*, as was *Aaron*, *Heb.* 5. 4. Hence *Consecration* in the *Hebrew* phrase is termed *Filling of the hand*. And contrary to this did *Jeroboam's Priests*, Whosoever would, he *Filled his own hand*, 1 *King.* 13. 33. that is, *He thrust himself into the Priesthood*.

In the discharge of their Offices, the *High-Priest* differed from the other *Priests*: First, because he

onely

only, and that but once a year, entred into the *Holy of Holies*, *Exod.* 26. 34.

Secondly, the *High-priest* might not mourn for the death of his nearest kin, *Levit* 21. 10, 11. The phrases used there to express mourning, are two: First, *Uncovering the head*; Secondly, *Renting the cloaths*: Of both these, somewhat is spoken in the Chapter of *Burial*. But concerning the latter, it will not be amiss to note that the *Talmudists* determin the latter thus: saying, (c) That it was lawful for the *High-priest* to tear the skirt, or nether part of the garment, but from the bosom downward it was unlawful: which if it be true, then it doth not necessarily follow, that *Caiaphas* did contrary to the Law in renting his cloaths, *Matth.* 26. 65. *The inferiour Priests* might mourn for these six; *Father*, *Mother*, *Son*, *Daughter*, *Brother*, and *Sister that had no Husband*, *Levit.* 21. 2.

c *Vide Cunæum de rep. Heb. lib. 2. cap. 3.*

In the discharge of their offices, the *High-priest*, and other *Priests* agreed in these particulars: First, they both burnt incense, and offered sacrifices, 1 *Chron.* 6. 49. Secondly, they both sounded the Trumpets; the use whereof was two-fold, sometimes to sound an alarum in war, sometimes to assemble the people and their Rulers, *Numb.* 10. Thirdly, they both slew the sacrifices, 2 *Chron.* 29. 22. Fourthly, they both instructed the people, *Malac.* 2. 7. Fifthly, they both judged of leprosie, *Levit* 13. 2.

For the more orderly performance of these offices, the *High-priest* had this suffragan, (d) called סגן *Sagan*, who, in case of the *High-priest's* pollution, performed his office. Of this sort was *Zephaniah*, *Jerem.* 52. 24. And of this sort *Annas* is thought to have been, when *Caiaphas* was *High-priest*. (e) In this sense they

d *Elias Tishb.*

e *Drusius. advers. Baron. p. 242. Ita Joseph Scaliger. in Prolegom. ad Euseb.*

interpret *Annas* and *Caiaphas* to have been *High-priests* the same year, *Luke* 3. 2. The *High-priest* and his *Sagan*, resembled our *Bishop* and his *Suffragan*: The *Patriark* of *Constantinople* and his *Primore* termed *Protosyncellus*; and amongst the *Romans*, the *Centurion* and his *Optio*: for the *Lieutenants* in warr, who in case of necessity supplied the *Centurions* place, were termed *Optiones*.

That every one of the inferiour *Priests* might equally serve in his order, *King David* distributed the whole company of them into twenty four ranks or courses, called [illegible], *Turmæ*, *vices*. *Nadab* and *Abihu* being dead, there remained only two Sons to *Aaron*, namely, *Eleazar* and *Ithamar*. Now as the succession of *Priests* was preserved in these two Families; so did *David*, at this time, according to the number of people in each Family, make his division. *Eleazars* Family he divided into sixteen ranks, and *Ithamars* into eight; the division was by *Lot*, the first *Lot* fell to *Jehoiarib*, the second to *Jedaiah*, the third to *Harim*, *&c.* 1 *Chron.* 24. Every rank or course served weekly in the *Temple* by turn, and the ranks received their names from those, who at that time were the heads of the several Families, and ever after retained the same names. The chief of every rank was called, *Summus Sacerdos istius classis*, *The chief-Priest of that rank*. Hence it is that we read of many *High-priests* assembled together, *Mark.* 14. 1. Furthermore we are to note, that as the weekly course fell out by lot, so did they by lot determin each particular *Priests* service; namely, who should burn incense, who slay the beasts, who lay them on the Altar, who dress the lamps, &c. *Zacharias* was of the *course of Abia*, *Luke* 1. 5. that is, of the *eighth course*, and

his

his lot was to burn incense, *Luke* 1 9.

The office of the *Levites* was to pitch, to take down, to bear up and down, the *Tabernacle* and the vessels thereof. *Levi* had three sons, *Gershon*, *Cahath*, and *Merari*: and accordingly the whole company of the *Levites* were distinguisht into three Orders; *Gershonites*, *Cahathites*, and *Merarites*. The *Gershonites* charge was to carry the coverings and hangings of the *Tabernacle*. The chief things within the Sanctuary were committed to the *Cahathites*. The wood-works, and the rest of the instruments were committed to the charge of the *Merarites*, *Numb.* 3. This was the office of the *Levites*, in *Moses* his time, and whiles they were on their journey in the wilderness; but afterward, when they were settled in the promised Land, then *David* changed their office, appointing them, some to have the charge of the treasures of the *Temple*, 1 *Chron.* 26. 20. others to be Overseers and *Judges*, others to be *Porters*, others *Singers*, 1 *Chron.* 2. 34. The *Singers* in time of singing were clad in linnen Robes, or Surplesses, 2 *Chron.* 5. 12. The *Singers* were divided into twenty four *Orders* or *Courses* 1 *Chron.* 25. 8. and the *Porters* into as many, 1 *Chron.* 16. that both might supply their turns weekly by lot, as the *Priest* did. In *Moses* time also their *Consecration* began at the *five and twentieth* year of their age; In *Davids* at the *twentieth*, 1 *Chro.* 23. 24 *Ezra.* 3. 8. Here we may note the liberty granted unto the *Church*, in changing *Ceremonies*; the office of the *Levites* in *Davids* time, was not the same as in *Moses*; and again, *Moses* and *David* agreed not in the time of their *Consecration*. Again, in the *Christian Church* we shall finde in *Matthias* his election, the use of *Lots*, not so in *Paul*, or any other of the *Apostles*:

In their meetings use of an *holy kiss*; and at the Lords Supper, use of their *Love-feasts*; both now antiquated throughout *Christendom*.

Moreover there are certain *degrees* observable among the *Levites*: First, their *Initiation*, when they were a month old, they were *initiated*, and presented unto *God Numb.* 3. 15. Secondly, their *Consecration*, they were *consecrated* by imposition of hands, when they were five and twenty years old, *Numb.* 8. 24. From thence, for the five years following, they learned their office. Those that imposed hands on them, are said, in the Text *Numb.* 8. 10. to be the *sons of Israel*. *Chazkuni* interpreteth that place the *First-born of Israel*. They were the *Representative Church*; and, in allusion to this, the *Church of Christ* is called the *Church of the First-born*, *Heb.* 12. 23. At the same time the *Levites* were *moved* by the *Priests*, that is, as the Greek reads it, (*f*) *Separated*, which word is used for the *Ministers of Christ*, (*g*) *Separate me Barnabas and Paul*, *Act.* 13. 2. Thirdly, their *Ministration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, until the fiftieth, *Numb.* 4. 3. Lastly, their *vacation*, or *discharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encamp round about the Tent, to sing, and to beware that no stranger came into the Temple, (*h*) and likewise to oversee and instruct younger *Levites* in the manner of *Bishops*. Unto these degrees the Apostle seemeth to have respect: They that have ministred well get themselves a good *degree*, 1 *Tim.* 3. 13. The like kind of (*i*) *degrees* are observable among the *Retired Essenes*; they remained in their Nursery thirty years: Ten years they learned the mysteries of their profession;

(*f*) Ἀφορισθῆναι. (*g*) Ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ Παῦλον.

(*h*) Ἐπιστατοῦσι δὲ τοῖς νέοις ἄνδρες ἔμπειροι τῶν πατρίων ἐθῶν. Joseph. de Bell. Jud. lib. 2. cap. 12.

(*i*) Philo Judæus Quod omnis probus liber.

profession; *ten years* they exercised them, and *ten years* they taught them others. From this custom of *imposing hands* on the *Levites*, hath flow'd the like custom, used by the *Apostles*, in conferring Orders, *Acts.* 6.6. 1 *Tim.* 5. 22.

Observe the difference of these three phrases, χειροθεσια, the *imposition of hands*; χειροτονια, the *holding up of hands*, in token of *Elevation* or *Ordination*, *Acts* 14. 23; and τειναι χειρα, *a stretching forth of the hands*. Both the first gestures, were used in *Ordination*, or *conferring Orders*. The first of all, namely, *Imposition of hands*, was borrowed from the *Hebrews*. The second, namely, the *holding up of hands*, was taken from the (*k*) *Athenians*, who had two sorts of Magistrates, κληρωτοι, *Magistrates chosen by Lots*: and χειροτονητοι, *Magistrates chosen by holding up of hands*. The third gesture of the hands, called τειναι χειρα, *a stretching forth of the hands*, (*l*) sometimes it is termed νευειν τη χειρι νευμα, *the beckning with the hand*, a gesture used in craving silence; So *Paul* stretched forth the hand, and answered for himself, *Acts* 26. 1.

k *Aeschines contra Ctesiphontem.*

l *Hemdiam.* p. 41.

There were (*m*) another sort of holy persons termed אנשי מעמד *Anshe, Magnamad, Viri stationarii*: the Law requiring that whosoever offered either gift or sacrifice, he should present it unto the Lord with his own hands, and *stand by* during the time of his oblation. Now because all *Israel* could not *stand by*, for the narrowness of the place, hence when an offering was made for all the people, certain selected persons chosen for that purpose, supplied the stead of all the people. They were divided, as the *Priests* and *Levites*, into twenty four *ranks* and *orders*, weekly to minister in the *Temple*; but the choice was not restrained to the *Tribe* of *Levi*, but was indifferently made out of

m *Maas Kesufis fol.* 211. *col.* 4.

the people. Every Rank had one Fore-man chief above the rest, termed (n) *Stationum princeps*, the *Fore-man of the station*. The *Nethinims* office was to be hewers of wood, and drawers of water, for the house of God; they were not *Levites*, no nor *Israelites*, but *Gibeonites*, whom, because of their fraudulent dealing, *Joshuah* made in this manner Tributary, *Josh.* 9. 23. They were afterward called *Nethinims*, *Ezra* 2. 43. *from* נתן *Nathan*, which signifieth to *give*, because they were *given* for the service of the *Temple*. Their office was vile and base, as appeareth by that proverbial speech; From the hewer of thy wood, unto the drawer of thy water, *Deut.* 29. 11.

(n) ראש מעמד

CHAP. VI.

Of the Prophets.

THere are divers names given unto the Expositors of the Law: and, although the particular year or time when each name began, be not clearly evidenced by Monuments of *Antiquity*; yet in general we may conceive three distinct periods of time, in which the names altered. First, from *Adam*, until *Moses*: Secondly, from *Moses*, till the peoples return from *Babylon*: Thirdly, from their *return*, untill the dayes of *Christ*, and after. In the first period, as *Adam* was *Prophet* and *Priest* in his Family; so afterward every *First-born* supplied these two offices, together with their *Princely* office, in their several Families. That they ruled their Families as *Kings*, and instructed them as *Prophets*, is clear to any acquainted with Scripture: the greatest doubt is, what sufficient proofs there is for their *Priesthood*. *Adam*, *Priest-hood* is

gathered hence, (a) because that *Gen.* 4. 3. & 4. *Abel* and *Cain* are said to have brought their sacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Priesthood* of the *First-born* is gatherable hence, because the *Levites* were appointed to the service of the Altar, in stead of the First-born, and as their נפדים, or price of *Redemption*, *Numb.* 3. 41. In the second period, though a *private catechetical exposition* of the Law belonged to the *Masters of Families*; yet the *publick ministerial exposition* thereof was appropriated to *Priests*, and *Prophets*. In the third period, when Prophecy ceased, then the office of expounding Scripture was more common; and, in stead of *Prophets*, came in a multitude of other Expositors; in general we may call them *Teachers of Israel*, *John* 3. 10. We may distinguish them into three several sorts: 1. *Wise-men*. 2. *Scribes*. 3. *Disputers*. The *Apostle* comprises them all 1 *Cor.* 1. 20. Where is the *Wise*? Where is the *Scribe*? Where is the *Disputer*? Unto any of these, or whatsoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. First of their *Prophets*; Secondly, their *Wisemen*; Thirdly, their *Scribes*; Fourthly, their *Disputers*; Fifthly, their *Rabbies*.

(a) Bertram Pol. lit. Jud. cap. 2. p. 1.

To *Prophesy*, or to be a *Prophet*, hath divers acceptions in Scripture. First, it is taken for the *Books* and writings *of the Prophets*. They have *Moses* and the *Prophets*, *Luke* 16. 29. Secondly, for the whole word of *God*: No *Prophecy* in the Scripture is of any private motion, 2 *Pet.* 1. 20. Thirdly, those unto whom God vouchsafeth familiarly to reveal himself, they are called *Prophets*. *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Prophetess*, *Exod.* 15. 20. Fourthly, ordinary

Interpreters of the Word are called *Prophets*. He that receiveth a *Prophet* in the name of a *Prophet*, *Matt.* 10. 41. Lastly, it is taken for those, who were enabled by divine revelation, to lay open hidden secrets, transcending all possibility of humane search. Hence it is, that *Prophets* in old time were called *Seers*, 1 *Sam.* 9. 9. And their *Prophecie* was termed a *Vision*, *Esay* 1. 1. Because *God* extraordinarily inlightned their minds with the knowledg of these secrets.

There are three observable names applyed to *Prophesy* in *Scripture*. 1. *Verbum Domini*. 2. *Visio*. 3. *Onus*. The *Word of the Lord*, *Vision*, *A Burthen*. The first importeth the *Lord speaking*, or revealing his secrets; The second implyeth the *Prophets attending*, or beholding them; The third being applyed only to *Judgments*, signifieth the *burthensomness* of them, on that people against whom they came forth.

For the propagation of learning, *Colledges* and *Schools* were in divers places erected for the *Prophets*, their *Scholars* were termed (*b*) *Filii Prophetarum*, *Children of the Prophets*, 2 *King.* 6. 1. Unto which phrase there is allusion, *Matth.* 11. 19. *Wisdom is justified of her Children*: By reason of this relation, the *Prophet* sometime is called a *Father*: *Elisha* cried out, my *Father*, my *Father*, 2 *King.* 2. 12. The (*c*) *Targum* expounds eth that place, *Rabbi*, *Rabbi*, as much as to say, my *Master*, my *Master*. And in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reason of our *Saviours* speech, *Matt.* 23. 6. Call no man *Father* upon earth.

The (*d*) *Scripture* sometimes joyneth to the name of the *Prophet*, the name of his *Father*, as *Hosea the son of Beeri*, *Hos.* 1. 1. And such a one the *Hebrews* confess to be both a *Prophet*, and the *Son of a Prophet*,

Sometimes

b *Eodem sensu Graeci appellant artis medicae candidatos Iatrûs vocibus*, *Eraf. Epist. dedicat. in Hilaria praefix.*

c *Targum.* 2 *Reg.* 2. 12.

d *Kimchi in praefat. ad Hoseam.*

Sometimes it mentioneth the *Prophet's* name, but not the *Father's*; such a one they confess to be a *Prophet*, but not the *Son of a Prophet*: Sometimes it mentioneth, with the *Prophet*, the *name of the City* where he prophesied, and then it followeth, that he was a *Prophet of that City*. When a *Prophet* is mentioned without the *name of the City*, then he is thought to be a *Prophet of Jerusalem*.

2. *Wisemen*: This title, though in it self it be general, and common to all *Doctors* and Teachers of the Law, yet for many years before our *Saviour's* Incarnation, (*e*) it was either arrogated by the *Pharisees*, or else by the ignorant multitude appropriated unto them, from an opinion of their extraordinary *Wisdom*, in teaching of Traditions, which they preferred beyond the Law. Hence the *Pharisees* were called (*f*) *Masters of the Traditions*. And hence was that counsel of *R. Eleezar* to his Scholars, (*g*) That they should forbid their children from the study of the *Bible*, and place them between the knees of their *Wisemen*. (*h*) Likewise hence, when any of their *Doctors* did read Lecture, their saying was, *Our Wisemen do teach Traditions*. The like ambition we shall find among the *Græcians*, all of them striving to be intituled *Wisemen*. And hence, whensoever the chief of them had pleased the people in the performance of their Orations, or any other publick business, they were honoured with a *Grande* ζωος, that is, with a loud acclamation of σοφε, σοφε, *Well done*, or *Wisely done*; until *Pythagoras*, in dislike of such swelling titles, stiled himself *Philosophos*, a *Lover of Wisdom*, which kind of modesty was afterward practised by the *Hebrew Doctors*; for they in after-times to avoid the suspicion of arrogancy, refused the name of חכמים *Chacamim*,

e Grimid. lib. 4. cap. 10.

f Drus. de trib. sect. p. 86.

g Buxto. f. Recens. operum Talmud. p. 195.

h Hieronym. ad Algasiam quæst. 10.

Illus Titio. *Chacamim, Wisemen,* (*l*) and stiled themselves, חכמים *Discipuli sapientum, Learners of Wisdom.*

3. *Scribes:* This name was given to two sorts of men, some meerly *Laicks*, others *Clergy-men.* The body of the *Laick-Scribes* were those, to whom was committed the instruction of young children in their minority, especially to teach them to write; we may *English* them *Scriveners.* This office was appropriated to the Tribe of *Simeon.* In this sense, we read not of *Scribes* in the *Scripture*, although the ground of their first institution hath been taken thence, namely, from those words which *Jacob* used unto *Simeon* and *Levi*; I will divide them in *Jacob*, and scatter them in *Israel*, *Gen.* 49. 7. So that, As *Levi* had no portion, but lived dispersed among the other Tribes, by the benefit of the Altar: (*k*) In like manner, *Simeon* had no portion in the judgment of the *Hebrews*, but lived scattered among the other Tribes, getting their maintenance by teaching and schooling little children. Whether this office of teaching children was appropriated to them, I leave to the enquiry of others; certain I am, that the *Simeonites* had their own inheritance by Lot, *Josh.* 19. 1. and the prophecy concerning their being scattered, is thought to have been accomplished in this, that the inheritance of the *Simeonites* was taken out of the portion of the children of *Judah*, *Josh.* 19. 9. Furthermore it is certain, that if not all *Scriveners*, yet those publick-Notaries, who were employed in drawing Deeds, and writing Contracts, (be they of what Tribe they will) they were called by the name of *Scribes.* Unto this there is allusion, *Psal.* 45. 1. My tongue is as the *Pen* of a swift *Writer*, or *ready Scribe.* Out of the body of these, I conceive certain choise men to have been elected

k Solom. Jarchi. Gen 49. Vide Ambros. Tom. 4. cap. 3. & Targum Hierosolymit.

for

for publick employments, some to attend the *King*, as his *Secretaries*, termed γραμματεῖς βασιλέως, the *Kings-Scribes*, 2 *King.* 12. 10. Such were *Sheva*, 2 *Samuel* 20. 25. And *Shaphan* 2 *King.* 22. 3. Others to attend the publick Courts and Consistories: they much resembled our *Clerks of Assizes*; these were termed γραμματεῖς τοῦ δήμου, the *Scribes of the People*, *Matt.* 24. *Ex.* 1 *Macc.* 5. 42.

The second sort of *Scribes* belonged to the *Clergie*: they were Expositors of the Law, and thence are they called γραμματεῖς τοῦ νόμου, καὶ παραδόσεως, *Scribes of the Law*, Ezra 7. 9. *Expounders of the Law*, *Luke* 7. 30. and *Doctors of the Law*, *Luke* 3. 17. Their Office was to write, read, and expound the Law of *Moses* to the People. The name was a name of *Office*, not of *Sect*. Of this sort was *Esdras*, *Ezra* 7. 6. Who though he were a *Levite*, yet (*i*) others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like esteem among the *Hebrews*, as the *Magi* were among the *Chaldeans*, the *Quindecim-viri* among the *Romans*, for expounding *Sybilla's Oracles*: or the *Canonists* in the *Church of Rome*. The word סופרים *Sopherim*, translated *Scribes*, signifieth *Numberers*, or *Computers*, and is applyed to the *Masorites*, because they spent their time in reckoning, and numbring, not only the Verses, but the Words also, and Letters of each book throughout the *Bible*; which as it is an argument of their industry, (*m*) so likewise of *Gods* providence in the preservation of his truth inviolable. As the *Wisemen* in their preaching pressed Traditions: So the *Scribes* clave to the written word, whence they were (*n*) termed *Text-men*, or *Masters of the Text*. And to this purpose it is worth our observing, that whereas both the *Scribes* and the *Pharisees* sought to fasten accusations

(*i*) *Drusius de tribus sellis, lib. 1. cap. 12. ex Chaldaeo paraphr.*

(*m*) *Augustin. in Psal. 40.*

(*n*) *Drusius de tribus sellis lib. 1. cap. 13.*

on

ons upon our *Saviour*, *Matt.* 9. The *Scribes* accused him of blasphemy, *vers.* 3. the *Pharisees* of eating with *Publicans* and sinners, *vers.* 11. The *Scribes* accusation was a breach of the Law, the *Pharisees* a breach of the Traditions.

3. The *Disputer.* (o) He insisted upon *Allegories*, and searched out mystical interpretations of the *Text.* Hence himself was termed *Darscan*; and his Exposition, or Homily, *Midrasch*: And their School, *Beth Hammidrasch.* They were counted the profoundest Interpreters, whence that of the Psalmist, *Psal.* 84. 7. *They go from strength to strength,* (p) is interpreted, *from their Temple to their Beth Hammidrasch*, from an inferior to a higher School. Hereby we see the difference between those three sorts of Predicants meationed by Saint *Paul.* The *Wisemen* were teachers of *Traditions*; the *Scribes* teachers of the *Text*, according to the literal interpretation; and the *Disputers* teachers of *Allegories* and *Mysteries*: which fabulous Expositions, because they bred questions and disputations, ζητήσεις παρέχουσι, 1 *Tim.* 4. Hence it is that such an Expositor is termed ἐκζητητὴς, a *Disputer.* These three sorts of Preachers, which St. *Paul* termeth, the *Wiseman*, the *Scribe*, and the *Disputer*, 1 *Cor.* 1. 20. are by the *Hebrews* named חכם *Chacham*, סופר *Sopher*, דורש *Darschan.*

o *Vide Thesbit. in* דרש

p *Targum. Psal.* 84. 7.

CHAP. VII.

Of their Title Rabbi.

ABout the time of our *Saviour Christ* his Nativity, Titles began to be multiplied, and amongst the rest, these of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in especial use: they all are derived from רב *Rabah*, signifying,

nifying, *Multiplicatus fuit*, and they found as much as רבתי, that is, a *Master*, or *Doctor*, eminently gifted with variety of knowledg. Concerning these titles, they write thus (*a*): that *Rabbi* is a more excellent title than *Rab*, and *Rabban* more excellent than *Rabbi*; and the simple name without any title, as *Haggai*, *Zachari*, *Malachi*, was more excellent than *Rabban*. About this time they used a set form of discipline in their Schools. The Scholar was termed תלמיד *Talmid*, a *Disciple*, in respect of his learning; קטן *Katan*, a *Junior*, in respect of his minority; בחור *Bachur*, that is, one *chosen* or *elected*, in respect of his *election* or *cooptation* into the number of *Disciples*. After he had proved a good proficient, and was thought worthy of some degree, then was he by imposition of hands made a *Graduate*, חבר *Chaber*, a *companion* to a *Rabbi*. This imposition of hands they termed סמיכה, *vel* סמיכות, *Semicad*, or *Semicuth*, which ceremony they observed in imitation of *Moses* towards *Joshuah*. The Lord said unto *Moses*, Take thou *Joshuah*, the son of *Nun*, in whom is the spirit, and *put thine hand upon him*, *Numb.* 27. 18. At which time he that imposed hands on him, used (*b*) this form of words, *I associate thee, and be thou associated.* After this, when he was worthy to teach others, then was he he called *Rabbi*; and whereas in his *minority*, his own name being suppressed, he was called only by his *Fathers name*, *the son of N.* When he was made *graduate* by *imposition of hands*, then was he called by his *own name* N. *the son of* N. And afterward when he was thought worthy to teach, then was the title *Rabbi* prefixed, after this manner *Rabbi* N. *the son of* N. For example, *Maimonides* at first was termed only *Ben Maimon*, The son of *Maimon*: after his Degree, then was he called by his own name added to his

a *Aruch. in voce* אבא

b אני סמכתך אתה סמוך

Id est, Scabgero interpretor: Ego tibi impono manum, & manum tibi imposita esto. Tribor. c. 5. p. 164. vide etiam Cuperum de Rep. Hebr. Lib. 3. cap. 13.

his Father's, *Moſes Ben Maimon*, *Moſes the ſon of Maimon*: at laſt being licenſed to teach, then was he called רמבם RAMBAM, which abbreviature, conſiſting of Capital letters, ſignifieth *Rabbi Moſes Ben Maimon*, *Rabbi Moſes the ſon of Maimon*. So, *Rabbi Levi* the ſon *Gerſom*, in his minority was called the ſon of *Gerſom*, afterward *Levi the ſon Gerſom*; at laſt רלבג, *Ralbag*, *Rabbi Levi the ſon of Gerſom*. This diſtinction of *Scholars*, *Companions*, and *Rabbies*, appeareth by that ſpeech of an ancient *Rabbi*, ſaying, (c) *I learned much of my Rabbies or Maſters, more of my Companions, moſt of all of my Scholars.* That every *Rabbi* had diſciples, and that his own diſciples, and other well-wiſhers, ſtiled him by the name of *Rabbi* in the days of our Saviour, needeth no proof. *Judas* came to *Chriſt* and ſaid, *God ſave thee, Rabbi*, *Matth.* 26. 49. In like manner *Johns Diſcipls* came and ſaluted *John* by the name of *Rabbi*, *John*, 3. 26. and *Chriſt* by the name of *Rabbi*, *John* 1. 38. But whether there were ſuch a formal impoſition of hands then in uſe, I much doubt. The manner of their meetings, when diſputations were had in their Synagogues, or their Schools, was (d) thus: The chief *Rabbies* ſate in reſerved Chairs, theſe are thoſe chief ſeats in the *Synagogues*, which the *Scribes* and *Phariſees* ſo affected, *Matth.* 23. 6. their *Companions* ſate upon benches or lower forms, their *Scholars* on the ground at the feet of their Teachers. St. *Paul* was brought up at the feet of *Gamaliel*, *Acts* 22. 3. And *Mary* ſate at *Jeſus* feet, and heard his word, *Luke* 10. 39. The poſture of their body differed according to their degrees. The (e) *Rabbi* is deſcribed to be יושב *Joſcheb*, one that *ſitteth*. The *Companion*, רובץ, *Morebets*, the word ſignifieth a kind of leaning upon a bed or bench, ones head lying in the others boſom, in manner of the

(c) Vide P. Eugubinum in Schabbath cap. 4. Luke Abath.

(d) Vide Jud. Leon. contra Judæos pag. 679.

(e) Scaliger in Tibull. c. 5. Lect. 21. Bonacin.

ancient

ancient sitting at tables; and it was a deportment of the body, inferiour to that of (*f*) *sitting*: The *Scholar* was termed תאמר, *Mithabeck*, one that doth lay along in the dust; and this was a token of the *Scholars* humility, thus humbling and subjecting himself even to the feet of his *Master*. (*g*) This same custome it is thought Saint *Paul* laboured to bring into the *Christian Church*, 1 *Cor.* 14. Their Scholars were not all of equal capacity, whence (*b*) they said, Some had *conditionem spongiæ*, others *clepsydræ*, others *sacci fecinarei*, and others *cribri*. Some resembled the *sponge*, and suck in all that they heard without judgmement; others, the *Hourglass*, they took it at one ear, and let out at the other; others the *Winesack*, thorow which Wine is so drained from the dregs, that only the dregs remain behind: lastly, others the *Rying-sieve*, which in winnowing lets out the coorser seed, and keepeth in the corn.

f Pirk Abuth. c. 4.

g Ambros. 1 Cor. 14

h Pirke Abuth. c. 5.

CHAP. VIII.

Of the Nazarites and Rechabites.

THere are two sorts of *Votaries* mentioned in the Old *Testament*; *Rechabites*, *Jeremy* 35. and *Nazarites*, *Numbers* 6. I find scarce any thing warrantable concerning these two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their vows, I referr the Reader to the foresaid Texts of Scripture, here only we will note the distinction of *Nazarite*. The first are these *Votaries*, termed so from נזר *Nazar*, to separate, because they separated themselves from three things, *First*, from Wine, and all things proceeding from the Vine:

Vine. *Secondly*, from the razor, becauſe they ſuffered no razor to come upon their head, but let their hair grow all the days of their ſeparation. *Thirdly*, from pollution by the dead: this ſeparation again was twofold, either for a ſet number of daies, or for a mans whole life: that they termed, *Naziræatum dierum*, this, *Naziræatum ſeculi*: of that ſort was Saint *Paul* and thoſe four with him, *Acts* 21. 24. Of this ſort was *Sampſon*, *Judges* 13. and *John Baptiſt*. The juſt number of days, how long the former of theſe two ſeparated themſelves, is not expreſſed in *Scripture*, but the (*a*) *Hebrew Doctors* determine them to be thirty, becauſe it is ſaid, *Numb.* 6. 5. *Domino ſanctus* יהיה *erit*; which word, (ſay they) containing thirty, expreſs the juſt number of days to be obſerved in this voluntary ſeparation. The ſecond ſort of *Nazarites*, were ſo termed from נצר *Natſar*, from whence commeth *Natſereth* or *Nazereth*, the name of a certain Village in *Galilee*, where Chriſt was conceived and brought up: Hence our *Saviour* himſelf was called a *Nazarene*, or *Nazarite*, *Matth.* 2. 23. and thoſe that embraced his doctrins, *Nazarites*, *Acts* 24. 5. Afterward, certain *Hereticks* ſprung up, who, as the *Samaritans* joyned *Jewiſh ceremonies* with *Heathenish* rites, ſo (*b*) they joyned together *Chriſt* and *Moſes*; the *Law* and the *Goſpel*; *Baptiſm* and *Circumciſion*; of the beginning of theſe we ſhall read, *Acts* 15. 2. Then came down certain from *Judæa*, and taught the brethren, ſaying, *Except you be circumciſed after the manner of Moſes, ye cannot be ſaved.* Theſe Hereticks were called *Nazarites*, either of malice by the *Jews*, to bring the greater diſgrace upon *Chriſtian* religion; or elſe becauſe at firſt they were true, though weak *Nazarites*; that is, *Chriſtians*, miſled by *Peters Judaizing* at *Antioch*,

a Steindlef in Penaglot.

b Hieronym. Ileia 8. Idem. refert Epiphanium 1. 1. Tom. 2. hær. 29.

tioch, *Gal.* 2. 11. And hence it is (*e*) thought, that the *Church* at *Antioch*, in detestation of this new-bred Heresie, fastned upon them by the name of *Nazarites*, forsook that name, and called themselves *Christians*, *Acts* 11. 26. *Symmachus*, that famous Interpreter of the Old *Testament*, was a strong defender of this Heresie, and (*d*) from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred, as the *Samaritans*, whereupon (*e*) three times every day, at *Morning*, *Noontide*, and *Evening*, they closed their prayers with a solemn execration, *Maladic*, *Domine*, *Nazarei*. Lastly, another sort of *Nazarites* there were, so termed from נצר, signifying to *abolish*, or *cut off*; (*f*) because they did *abolish* and *cut off* the five books of *Moses*, rejecting them as not *Canonical*.

e *Primas. Jun. putat. lib. 2. 8.*

d *Augustin. lib. 19. contra Faustum Manichæum, c. 4.*

e *Epiphan. l. 1. Tom. 1. hæres. 29.*

f *Epiphan. l. 1. Tom. 1. hær. 18.*

CHAP. IX.

Of the Assideans.

IT is much controversed, whether the *Assideans* were *Pharisees* or *Essenes*, or what they were. Were I worthy to deliver my opinion, or as the *Hebrews* Proverb is, to thrust in my head amongst the heads of those wise men: I conceive of the *Assideans* thus. Before their captivity in *Babylon*, we shall find the word חסידים, *Casidim*, (translated *Assidæi Assideans*, (to signifie the same as צדיקים, *Tsadikim*, *Just*, or *good men* both were used promiscuously, the one for the other, and both stood in opposition to the רשעים, *Reschagnim*, that is, *ungodly*, or *wicked men*. At this time the whole body of the *Jews* were distinguisht into two sorts *Casidim*, and *Reschagnim*: *Good* and *Bad*.

After their captivity, the *Casidim* began to be distinguished

a D. Kimchi. Psal. 103. 17.

b Pirke Aboth. ca. 5.

stinguished from the *Tsadikim*. (a) The *Tsadikim* gave themselves to the study of the Scripture. The *Chasidim* studied how to *add unto the Scripture*. (b) Secondly, the *Tsadikim* would conform to whatsoever the Law required: The *Chasidim* would be *holy above the Law*. Thus to the repairing of the Temple, the maintenance of Sacrifices, the relief of the Poor, &c. they would voluntarily add over and above, to that which the Law required of them. Whence it is noted, that those were *Chasidim*, who would say, *What is mine, is thine, and what is thine is thine own*; those, *Reschagnim*, which would say, *What is thine is mine, and what is mine is mine own*; and it is probable, that the middle sort mentioned in the same place, who would say, *What is mine is mine, what is thine is thine own*; were the very *Tsadikim*.

At this time the body of the *Jews* were distinguished into three sorts, in respect of holiness. First, *Reschagnim*, רשעים, *wicked* and *ungodly men*. Secondly, *Tsadikim*, צדיקים, *just* and *righteous men*. Thirdly, *Chasidim*, who are sometimes translated ὅσιοι, *holy men*, and that for the most part: (c) but sometimes also ἀγαθοί, *good men*: These of all others were the best reputed, and beloved of the people. The Apostle shewing the great love of *Christ*, dying for us, amplifieth it by allusion unto this distinction of the people: *Christ* died for the *ungodly*. Scarcely for a *righteous man* will one die; yet peradventure, for a *good man* some would even dare to die, *Rom.* 5. *verses* 6. 7. The gradation standeth thus: Some peradventure would die for one of the *Chasidim*, a *good man*: Scarcely any for one of *Tsadikim*, a *just* or *righteous man*: For the *Reschagnim*, or *ungodly*, none would die; yet Christ died for us *ungodly*, being sinners, and his enemies.

c *Assidæi de quibus agitur.* 1 Maccab. 7. 13. *vocantur à Josepho lib.* 12. *ca.* 16. ἀγαθοὶ καὶ ὅσιοι τῶν Ἰουδ.

Now

Now as long as these works of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law; so long the heat of contention was not great enough to breed Sects and Heresies: But when once the precepts and rules of supererogation were digested into *Canons*, and urged with an opinion of necessity; Then from the *Chasidim* issued the brood of *Pharisees*; (*d*) and also from them (as it is probably thought) the heresie of the *Essens*, both obtruding unwritten Traditions upon the people, as simply necessary, and as a more perfect rule of sanctity than the Scripture. At this time the *Tsadikim* in heat of opposition rejected not only Traditions, but all Scripture, except only the five Books of *Moses*; for which reason they were called *Karaim* (*e*). Some are of opinion they rejected only *Traditions*, and imbraced all the Books of Scripture: Which opinion soever we follow they had their name מקרא, *Karaim*, *Textuales*, *Scripturarii*, (i.e.) *Text-men*, or *Scripture-readers*, because they adhered to *Scripture* alone, withstanding and gainsaying *Traditions*, with all their might. And if we follow the latter, then all this while the *Karaim* were far from heresie: but in process of time, when from *Sadoc*, and *Balthus*, these *Karaim* learned to deny all future rewards for good works, or punishment for evil, or resurrection from the dead; now the *Karaim* became compleat *Sadduces* and perfect *Heretiques*, taking their denomination from their first Author, *Sadoc*. The time of each Heresie's first beginning, shall be more exactly declared in their several Chapters.

d *Joseph Scaliger. Trihæref. cap.* 2.

e *Joseph Scaliger. ibid.*

Chap. X.

Of the Phariſees.

There are (a) three opinions concerning the *Etymologie* of the name *Phariſee*. The firſt are thoſe which derive it from פרש, *Paraſh*, *Expandare*, *Explicare*; either from the *enlarging*, and laying open their Phylacteries, or from their *open performance* of good works in publick view of the people, as being ambitious of mans praiſe. Secondly, from פרש, *Paraſch*, *Exponere*, *Explanare*, becauſe they were of chief repute, and counted the profoundeſt *Doctors* for the *expoſition* of the Law, ſo that they were termed (b) *Peruſchim*, *quia Poreſchim*; *Phariſees*, becauſe they were *Expounders* of the Law. Thirdly, others derive the name from the ſame Verb, but in the Conjugation *Piel*, where it ſignifieth *dividere*, *ſeparare*, to *ſeparate*. (c) In this acception, by the *Greeks* they were termed ἀφορισταὶ, we may Engliſh them *Separatiſts*. Their *ſeparation* is conſiderable, partly in the particulars, *unto which* partly in thoſe *from which* they *Separated*.

a Quarum etymologiam (cujus fundus & auctor putatur Hieronymus Prolog. in Amos) vide Elias Scriptura Hebraica, ſi quam Phariſæum dicerentur à verbo פרך Dividere, ſcriberentur Phariſæi פריסים aut פרושים

b Genebrides, c. 22.

c Suidas.

First, They *ſeparated themſelves to the ſtudy of the Law*, in which reſpect they might be called, ἀφορισμένοι ἐκ τῶν νόμων, *Separated unto the Law*. In alluſion unto this, the *Apoſtle* is (d) thought to have ſtiled himſelf, *Rom.* 1. 1. ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ, *Separated unto the Goſpel*: when he was called, from being a *Phariſee*, to be a *Preacher of the Goſpel*; and now not *ſeparated unto the Law*, but to the *Goſpel*.

d Druſius de trib. ſect. l. 2. c. 2.

Secondly, They *ſeparated* themſelves, or at leaſt pretended a (e) *ſeparation to an extraordinary ſanctity of life above other men*. God I thank thee that I am *not*

e Suidas.

as

as other men are, extortioners, unjuſt, adulterers, &c. *Luke* 18. 11.

The particulars *from which they ſeparated themſelves*, were theſe:

Firſt, *From Commerce with other people*, as afterward will appear in their Traditions, whence they called the common people by reaſon of their ignorance, עם הארץ *Populum terræ, The people of the earth.* In the Goſpel of Saint *John* 7. 49. they are called ὁ ὄχλος οὗτος: *This people* who knoweth not the Law are curſed.

Secondly, *From the* (*i*) *Apparel and Habit of other men*: for they uſed peculiar kinds of Habits, whereby they would be diſtinguiſhed from the vulgar. Hence proceeded that common ſpeech, *Veſtes populi terræ, conculcatio ſunt Phariſæorum.*

(*i*) R. David. Sephor 2. 8.

Thirdly, *From the* (*g*) *Cuſtoms and Manners of the world.*

(*g*) Thisbites.

This Hereſie of the *Phariſees* ſeemeth to have had its firſt beginning in *Antigonus Socheus*: He being a *Phariſee* ſucceeded *Simon the Juſt*, who was coætanean with *Alexander* the Great; he lived three hundred years before the birth of *Chriſt.*

The *Phariſees* were not (*h*) tied to any particular Tribe or Family, but indifferently they might be of any. Saint *Paul* was a *Benjamite*; (*i*) *Hyrcanus* was a *Levite.*

(*h*) Chryſ. Matt. 15.

(*i*) Flavius Joſ. lib. 13. c. 18.

Each Sect had his *Dogmata*, his proper *Aphoriſms*, *Conſtitutions*, or *Canons*: ſo the *Phariſees* had theirs. My purpoſe is, both concerning theſe and the other Sects, to note only thoſe *Canons*, or *Aphoriſms*, wherein chiefly they were heretical, and one differing from the other.

Firſt, the *Phariſees* (*k*) aſcribed *ſome things* to *Fate* or *Deſtiny*, and *ſome things* to mans *Free-will.*

(*k*) Joſeph. l. 13. cap. 9.

Secondly, they confessed that there were *Angels* and *Spirits*, *Acts* 23. 8.

Thirdly, concerning the Resurrection of the dead, they acknowledged it; and (*l*) taught, That the souls of evil men deceased, presently departed into everlasting punishment; but the souls, they sayd, of good men, passed by a kind of Pythagorean μετεμψύχωσις into other good mens bodies. Hence it is (*m*) thought, that the different opinions concerning our *Saviour* did arise; some saying that he was *John Baptist*; others, *Elias*; others, *Jeremias*, *Matt.* 16. 14. As if *Christ* his body had been animated by the soul either of *John*, *Elias*, or *Jeremias*.

l *Joseph de bello, lib. 2. c. 12.*

m *Serrar. Trihæref. lib. 2. c. 3. H. Dresc. in proleg.*

Fourthly, they did stiffly maintain the Traditions of their *Elders*. For the better understanding what their Traditions were, we must know, that the *Jews* say, The Law was (*n*) *twofold*: one committed, to writing, which they called תורה שבכתב *Thorah schebichtab*, *The written Law*; the other delivered by tradition, termed by them תורה בעל פה *Thorah-begnal-pe*. They say, both were delivered by *God* unto *Moses* upon Mount *Sinai*; the latter as an exposition of the former, which *Moses* afterward delivered by mouth to *Joshua*, *Joshua to the Elders*, *the Elders to the Prophets*, *the Prophets to those of the great Synagogue*, from whom successively it descended to after-Ages. These Traditions were one of the chief controversies between the *Pharisees* and the *Sadduces*. (*o*) The *Pharisees* said, *Let us maintain the Law which our Forefathers have delivered into our hands, expounded by the mouth of the Wise-men who expounded it by Tradition. And lo, the Sadducees said, Let us not believe or hearken to any Tradition or Exposition, but to the Law of Moses alone.* The Traditions which they chiefly urged were these.

n *Moses Kotsens. in præfat. lib. mace, t.*

o *Gorionides. ap. 29.*

1. *They*

1. *They would not eat until they had washed their hands.* Why do thy Disciples transgress the Tradition of the *Elders?* for they wash not their hands when they eat bread, *Matth.* 15. 2. This washing is said to have been done מרבה, *Mark* 7. 3. that is *often*, as some translate the word, taking מרבה in this place to signifie the same as מרבה in *Homer*, *frequenter*. Others translate the word *accurate*, *diligenter*, intimating the great care and diligence they used in washing: with this the (p) *Syriack* Text agreeth. (q) Others think that there is, in that phrase, allusion unto that rite or manner of washing in use among the *Jews*, termed by them נטילת ידים *Netilah iadaim*, the *lifting up of their hands*. The *Greek* word πυγμὴ is thought to express this Rite, because in this kind of washing, *they used to joyn the tops of the fingers of each hand together with the thumb*, so that each hand did after a sort resemble the πυγμὴ *i. e.* a *fist*. This Ceremony was thus performed: First, they washed their hands clean. Secondly, they composed them into the forementioned form. Thirdly, they lifted them up, so that the water ran down to the very elbows. Lastly, they let down their hands again, so that the water ran from off their hands upon the earth. (r) And that there might be store of water running up and down, they poured fresh water on them when they lifted up their hands, and poured water twice upon them when they hanged them down. Unto this kind of washing *Theophylact* seems to have reference, when he saith, that the *Pharisees* did (s) *cubitaliter lavare*, *wash up to their elbows*. Lastly, other (t) interpret πυγμὴ to be the fist, or hand closed; and the manner of washing hereby denoted to be *by rubbing one hand closed in the palm or hollow of the other*. All imply a diligent and accurate

(p) בטילתידיהון *suis manibus*, (q) *Jarchi* Stallg. Tit. Bar. cap. 4.

(r) *Maimon.* in Deut. 6.

(s) *Theophylact.* in Marc. 7. 3.

(t) *Beza*, in *majoribus suis annotationibus*, in Marc. 7. 3.

accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them down, best expresseth the superstition, which onely was aimed at in the reproof, though all these sorts of washing to the *Pharisees* were superstitious, because they made it not a matter of outward *decency* and *civility*; but of *religion*. To eat with washt or unwasht hands: urging such a necessity hereof (*n*), that in case a man may come to some water, but not enough both to wash and drink, he should rather choose to wash than to drink, though he die with thirst. And it was deemed amongst them, as great a sin to eat with unwasht hands, as to commit fornication. This Tradition of washing hands, though it were chiefly urged by the *Pharisees*, yet all the *Jews* maintained it, as appeareth by the places quoted.

(*n*) Drusius præterit. Matt. 15. in addend. & Buxtorf Synag. Judaic. cap. 6. pag. 9. ex Talmud.

We may observe three sorts of washing of hands in use among the *Jews*. 1. *Pharisaical* and *superstitious*; this was reproved. 2. *Ordinary*, for outward *decency*; this was allowed. The third *in token of Innocency*; this was commanded the *Elders* of the neighbour-Cities in case of murder, *Deut* 21. 6. It was practised by *Pilate*, *Matt.* 27. 24. and alluded unto by *David*, I will *wash my hands in innocency*, so will I compass thine Altar, *Psal.* 26. 6.

2. *When they came from the Market they washt*, *Mark* 7. 4. The reason thereof was, because they there having to doe with divers sorts of people, unawares they might be polluted. The word used by Saint *Mark* is, βαπτίσωνται, *they baptized themselves*: implying the *washing of their whole body*. And it seemeth that those *Pharisees* who were more zealous than others, did thus *wash* themselves alwayes before dinner. The *Pharisee* marvelled that *Christ* had not first washed himself

himſelf before dinner, *Luk.* 11. 38. Unto this kind of ſuperſtition, St. *Peter* is thought to have inclined, when he ſaid, *Lord, not my feet only, but alſo the hands and the head, John* 13. 9. Thus finding his modeſty diſliked, when he refuſed to have his feet waſht by his *Lord* and *Maſter*; now he leapeth into the other extreme, as if he had ſaid, not *my feet only, but my whole body.* Hence proceeded that Sect of the *Hemerobaptiſtæ*, i. e. *Daily-Baptiſts*, ſo called, (*x*) becauſe they did *every day thus waſh themſelves.*

x *Epiph. lib.* 1. *Tom.* 1. *ca.* 17.

3. *They waſht their cups, and pots, and braſen veſſels, and tables, Mark* 7. 4.

4. *They held it unlawful to eat with ſinners, Mat.* 9. 11. yea, they judged it a kind of pollution to be touched by them, *Luke* 7. 39. If this man were a *Prophet*, he would ſurely have known who, and what manner of woman this is, which toucheth him, for ſhe is a ſinner. Of ſuch a people the *Prophet* ſpeaketh: They ſay, Stand apart, come not near to me, or (as the words may be rendred) (*y*) *Touch me not*, for I am holier than thou, *Eſay* 65. 5. (*a*) The like practiſe was in uſe among the *Samaritans*, who if they met any ſtranger, they cried out, μὴ ἅπτεσθαι, *Ne attingas*, *Touch not.*

y לאתגשבו *Ne attingas me.* a *Scalig. de emend. temp. lib.* 7. *Idem refert. Epiphan. lib.* 1. *Tom.* 1. *cap.* 13.

5. *They faſted twice in the week, Luk.* 18. 12. (*b*) namely *Mondayes* and *Thurſdayes*, (*c*) becauſe *Moſes* (as they ſay) went up into the Mount *Sinai* on a *Thurſday*, and came down on a *Monday.*

c *Theophylact. in Luk.* 18. 12. *Et Epiphan. hæreſ.* 16. c *Druſius in Luk.* 18. 12.

6. *They made broad their Phylacteries, and enlarged the borders of their garments, Matth.* 23. 5. Here three things are worthy our conſideration. Firſt, What theſe *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were ſo called. (*d*) *Epiphanius* interpreteth theſe *Phylacteries* to

d *Epiph. lib.* 1. *Tom.* 2. *c.* 15.

be

be [illegible] purple-studs, or florishes woven in their Garments: as if Epiphanius had conceived the Pharisees Garment to be like that which the Roman-Senators were wont to wear, termed by reason of those broad studs and works woven in it, Laticlavium: but seeing that these Phylacteries were additaments and ornaments, whereof there were two (e) sorts, the one tied to their foreheads, the other to their left hands; hence it followeth, that by these Phylacteries could not be meant whole Garments, or any Embossments, or Florishings, woven in the cloth. Generally they are thought to be Schedules or Scrols of Parchment, whereof, as I noted, there were two sorts, *Phylacteries for the Fore-head*; or *Frontlets*, reaching from one ear to the other, and tied behind with a thong; and *Phylacteries for the Hand, fastened upon the left arm, above the elbow on the inside, that it might beneer the heart.* Both these sorts were worn, not by the Pharisees onely, (f) but by the Sadduces also, but with this difference; The Pharisees haply for greater ostentation wore their Hand-*Phylacteries above their elbows*; the Sadduces *on the palms of their hands.* (g) Nay all the Jews wore them, our Saviour Christ not excepted. The command was general, *Exod.* 13. 9. It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes. So that, it is not the wearing of them which our Saviour condemned, but the making of them Broad, whereby they would appear more holy than others.

e Moses Kotsensis, prac. affir. 22.

f Maimon. in Tephillim. c. 4. sect. 8.

g Scalig. Triharef. p. 138.

In these Parchments they wrote (h) only the *Decalogue* or ten Commandments, in the opinion of *Chrysostom* and *Hierome*: but generally and upon better grounds, it is thought they wrote these four sections of the Law;

h Chrys. & Hier. in Matt. 23.

1. The first began, Sanctifie unto me all the first-born

born, &c. *Exod.* 13. 2. to the end of the 10. *verſ.*

2. The ſecond began, And it ſhall be when the Lord ſhall bring thee, &c. *Exod.* 13. 11. to the end of the 16. *verſ.*

3. The third began, Hear ô Iſrael, &c. *Deut.* 6. 4. and continued to the end of the 9. *verſ.*

4. The fourth began, And it ſhall come to paſs; if you ſhall hearken diligently, &c. *Deut.* 11. 13. to the end of the 21. *verſ.*

Theſe four Sections written in Scrols of parchment, and folded up, they faſtned to their *foreheads*, and their *left-arms*: thoſe that were for the *forehead*, they wrote in four diſtinct pieces of parchment (*i*) eſpecially, and if they wrote it in one piece, the length of every Section ended in one Column, and they did put them into one skin, in which there was the proportion of four houſes or receptacles, and not into four skins: every receptacle was diſtinct by it ſelf. And thoſe that were for the *hand*, were written in one piece of parchment principally the four Sectioins in four columns: but if they wrote them in four pieces, it was at length, and they put them in a skin that had but one receptacle. (*k*) In time of perſecution when they could not openly wear theſe *Phylacteries*, then did they tie about their hands a red thread, to put them in mind of the blood of the Covenant of the Law.

i *Moſes Kotſenſ. fol.* 104. *col.* 3.

k *Munſter de præcept. affix.*

Touching the name; *Moſes* calleth them טוטפות *Tiſaphoth*, which word hath almoſt as many *Etymologies* as Interpreters; the moſt probable in my opinion, is, that they ſhould be ſo called *per Antiphraſin*, from פוס, *Incedere*, *to go*, or *move*, becauſe they were *immoveable*: Hence the Septuagint tranſlates them ἀκίνητα, *Immoveable Ornaments*: The Rabbins call them *Tephillim*, *Prayer-ornaments*: (*l*) Others call them *Pittacia*, and *Pittaciola*,

l *Hieronym. in Matth.* 23.

taciola, from φυλάσσω, which ſignifieth a piece or parcel of Cloth. In the *Goſpel* they are called φυλακτήρια, *Phylacteries*, from φυλάσσω, to *conſerve* or *keep*. Firſt, becauſe by the uſe of them, the *Law* was *kept* and *preſerved* in memory. Secondly, becauſe the *Phariſees* ſuperſtitiouſly conceited, that, by them, as by Amulets, Spells, and Charms, hanged about their necks, themſelves might be *preſerved from dangers*. The word φυλακτήριον, ſignifieth a Spell; and *Hierom* teſtifieth, that the *Phariſees* had ſuch a conceit of theſe Ornaments: In which place, he compareth the *Phariſees* with certain ſuperſtitious women of his time, who carried up and down, upon the like ground, *parvula evangelia, & crucis ligna*, ſhort ſentences out of the *Goſpel*, and reliques of the Croſs. The ſame ſuperſtition hath prevailed with many of later times, who for the ſame purpoſe hang the beginning of (*m*) Saint *John's Goſpel* about their necks: And in the year of our *Lord* 692. certain Sorcerers were condemned for the like kind of *Magick*, by the name of (*n*) φυλακτήριοι, that is, *Phylacterians*.

(*m*) *Scalig. Tribaeſ. cap. 7.*

(*n*) *Concil. quinti Sexti, Canon. 61.*

Thus much of their *Phylacteries*. In the ſame verſe is reproved the *enlarging of their borders*. (*o*) That which we read *Borders* in the *Goſpel*, is called *Numb.* 15.38. צִיצִת *Tſitſith*, *Fringes*: and גְּדִלִים *Gedelim*, *Deut.* 22.12. which word we likewiſe tranſlate in that place, *Fringes*. They were in the fore-quoted places commanded, and our *Saviour Chriſt* himſelf did wear them, *Luke* 8. 44. The latter Hebrew word ſignifieth a *large Fringe*, which aggravateth the ſuperſtition of the *Phariſees*, in making their fringes *larger*, when the Law had allowed them *large*. This literal expoſition I take to be moſt agreeable with the *Text*, though, to *enlarge*, in (*p*) *Greek* and *Latine*, ſometimes, ſignifieth

(*o*) *Vid. D. Kimchi Radic.*

(*p*) Τὰ μεγαθύνειν apud Euripidem in Bacchis, valet, Magnificè jactare, Efferre. Magnificare, apud Varronem & Plinium, eadem ſignificatione uſurpatur. Theodor. Beza in Matt. 23.

ſignifieth to *boaſt, vaunt,* or *brag of a thing,* and in this ſenſe it may very well fit a *Phariſee.* The reaſon of this command was, to put them in mind of the Commandments, *Numb.* 15. And for the furtherance of this duty, (*q*) they uſed ſharp thorns in their fringes, that by the often pricking of the thorns, whether they walked or ſate ſtill, they might be the more mindful of the Commandments.

q *Hieron in Mat.* 23.

There were (*r*) ſeven ſorts of *Phariſees,* 1. *Phariſæus Sichemita,* He turned *Phariſee* for gain, as the *Sichemites* ſuffered themſelves to be circumciſed.

r *Talmud. tract. Sota. cap* 3.

2. *Phariſæus truncatus,* ſo called as if he had no feet, becauſe he would ſcarce lift them from the ground when he walked, to cauſe the greater opinion of his meditation.

3. *Phariſæus impingens,* He would ſhut his eyes when he walked abroad, to avoid the ſight of women, in ſo much that he often daſht his head againſt the walls that the blood guſht out.

4. *Phariſæus quid debeo facere, & faciam illud.* He was wont to ſay, *What ought I doe? and I will doe it.* Of this ſort ſeemeth the man in the *Goſpel* to have been, who came unto *Chriſt,* ſaying, *Good Maſter what ſhall I doe? &c.* and at laſt replied, *All theſe have I done from my youth up,* Luk. 18.

5. *Phariſæus mortarius:* So called becauſe he wore a Hat in manner of a deep *Mortar,* ſuch as they uſe to bray ſpice in, in ſo much that he could not look upward, nor of either ſide; onely downward on the ground, and forward or forth-right.

6. *Phariſæus ex amore.* Such a one as obeyed the Law for the love of virtue.

7. *Phariſæus ex timore.* Such a one obeyed the Law for fear of puniſhment. He that conformed for fear, had reſpect

respect chiefly to the *negative Commandments*; but he that conformed for love, especially respected the *affirmative*.

Chap. XI.

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two onely which have shew of probability. (*a*) Some derive it from *Sedek*, *Justitia*, as if they had been *Justiciaries*, such as would justifie themselves before *God's* Tribunal. (*b*) There are that derive it, and that upon more warrantable grounds, from *Sadoc*, the first Author of the Heresie; so that the *Sadduces* were so called from *Sadoc*, as the *Arians* from *Arius*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

This *Sadoc* lived under *Antigonus Socheus*, who succeeded *Simeon the Just*. He was *Antigonus* his Scholar, and by him brought up in the Doctrin of the *Pharisees*, but afterward fell from him, and broacht the Heresie of the *Sadduces*, which Heresie, because it had much affinity with that which the Heretick *Dositheus* taught, hence are the *Sadduces* said to be (*c*) a branch or skirt of the *Dositheans*, though in truth *Dositheus* lived not till (*d*) after *Christ*; and although these two Heresies did agree in many things, yet in a main point they differed. (*e*) *Dositheus* believed the resurrection, the *Sadduces* denied it; and by consequence the *Dositheans* believed all other points necessarily flowing from this.

The occasion of this Heresie was this. When *Antigonus* taught that (*f*) we must not serve God as Servants serve their Masters for hope of reward, his Scholars *Sadoc* and *Baithus* understood him, as if he had utterly denied

a Epiphan. lib. 1 cap. 14.

b Ἀπὸ αἱρουμένης Ἰουδαῖοι ἰουσ-ζενης. Theophylact.

c Epiph. haref. 14. li. Tertul. de præscrip. ca. 45.

d Origen. contra Celsum l. 2.

e Epiph. hæref. 23.

f Abath. cap. 1.

denied all future rewards or recompence attending a godly life, and thence framed their Hereſie, denying the *Reſurrection*, *The world to come*, *Angels*, *Spirits*, *&c.*

Their *Dogmata*, *Canons*, or *Conſtitutions* were

1. *They rejected* (g) *the Prophets, and all other Scripture, ſave onely the five Books of Moſes.* Therefore our *Saviour*, when he would confute their error concerning the reſurrection of the dead, he proves it not out of the *Prophets*, but out of *Exod.* 3. 6. *I am the God of Abraham, the God of Iſaac, and the God of Jacob*, Matt. 22. 32.

g *Joſeph. Antiq. lib* 13. *cap.* 18.

2. *They rejected* (h) *all Traditions. Whence, As they* were called מינין, *Minæi* i.e. *Hereticks*, in reſpect of the general oppoſition between them and *Phariſees*; Firſt, becauſe the *Phariſees* were in repute the only *Catholicks*; Secondly, becauſe in their doctrin, the *Phariſees* were much neerer the truth than the *Sadduces*: *So*, in reſpect of this particular oppoſition, in the ones rejecting, the others urging of Traditions, the *Sadduces* were (i) termed קראים, *Karaim*, *Biblers*, or *Scripturiſts*.

h *Eliat in* שרש.

i *Drahim de trib. ſect. c.* 8. *l.* 3. *p.* 130.

3. *They ſaid there was no reward for good works, nor puniſhment for ill in the world to come.* Hence Saint *Paul* perceiving that in the *Council* the one part were *Sadduces*, the other *Phariſees*, he cried out, *Of the hope*, (i.e. *of the reward expected*) *and of the reſurrection of the dead, I am called in queſtion*, Acts 23. 6.

4. *They denied the reſurrection of the body*, Acts 23. 8. Matth. 22. 23. Luk. 20. 27.

5. *They ſaid, The ſouls of men are* (k) *annihilated at their death.*

k *Joſeph de bello, lib.* 2. *cap.* 12.

6. *They denied Angels and Spirits*, Act. 23. 8.

7 *They wholly denied* (l) *Fate or Deſtiny, and aſcribed all to mans free-will.*

l *Joſeph. l.* 13. *cap.* 9.

The

The *Samaritanes* and the *Sadducees* are of neer affinity: but yet they differ. First, (*m*) The *Samaritans* sacrificed at the Temple built upon Mount *Garizim*; but the *Sadducees* sacrificed at *Jerusalem*. Secondly, The *Samaritans* allowed no Commerce with the *Jews*, *John* 4. 9. yea the mutual hatred between the *Samaritans* and the *Jews* was so great, that it was not lawfull for the *Jews* to eat or drink with the *Samaritans*. How is it that thou being a *Jew*, askest drink of me which am a woman of *Samaria*, *John* 4. 9. Nay, whereas liberty was granted unto all Nations of the earth to become *Proselytes* to the *Jews*, so did the *Jews* hate the *Samaritans*, that they would not suffer a *Samaritan* to be a *Proselyte*. This appeareth by that solemn (*n*) *Excommunication*, termed *Excommunicatio in secreto nominis tetragrammati*: the form thereof, as it was applyed (say they) by *Ezra* and *Nehemiah* unto the *Samaritans* was thus, *They assembled the whole Congregation into the Temple of the Lord, and they brought* 300 *Priests, and* 300 *Trumpets, and* 300 *Books of the Law, and as many Boys, and they sounded their Trumpets, and the Levites singing, cursed the Samaritans by all the sorts of Excommunication, in the mystery of the name Jehovah, and in the Decalogue, and with the curse of the superiour house of Judgment, and likewise with the curse of the inferiour house of Judgment, that no Israelite should eat the bread of a Samaritan, (whence they say, he which eateth of a Samaritans bread, is as he who eateth Swines flesh) and let no Samaritan be a Proselyte in Israel, and that they should have no part in the resurrection of the dead.* R. (*o*) *Gerson* forbad the breaking open of the Letters, under the penalty of this *Excommunication*. This proveth what formerly was said, namely, that between the *Jews* and the *Samaritans* there

(*m*) *Epiphan. Tom. 1. lib. 1. hæres. 14.*

(*n*) *Drusius de tribu, sect. l. 3. cap. 11. ex. Illmedam.*

(*o*) *Buxtorf. Epist. Ebr. p. 38.*

there was no commerce; but the *Sadducees* familiarly conversed with the other *Jews*, even with the *Pharisees* themselves, yea both sate together in the same *Counsel*, *Acts* 23. 6. Now the *Samaritans* and *Sadducees* agree, 1. *In the rejection of all traditions.* 2. *In the rejection of all other Scriptures save only the five Books of Moses.* 3. *In the denial of the resurrection and the consequences*; *as*, *future punishments*, *and rewards according to mens works*: but the *Samaritans* held that there were *Angels*, which the *Sadducees* denyed. For the proof of these agreements and disagreements between them, read *Epiphanius*, *haref.* 9. & 14.

Touching the *Samaritans*, there are three degrees of alteration in their religion, observable: First, the strange Nations, transplanted by *Shalmaneser* into *Samaria*, when *Israel* was carried away captive into *Assyria*; worshipped every one the *God of their own Countries*, 2 *Kings* 17. Secondly, when they saw they were devoured by Lions, because they feared not the *Lord*; the *King* of *Assyria* sent one of the *Priests* which was taken captive, to instruct them in the true worship of *God*; which manner of worship though they received, yet they would not lay aside their former Idolatry, but made a mixture of religions, worshipping the living *God*, and their dumb *Idols*. Thirdly, *Manasses*, brother to *Jaddus*, the High *Priest* in *Jerusalem*, being married to *Sanballet*, the Horonite's daughter, by reason of *Nehemiah* charge of putting away their strange wives, being driven to that exigent, that he must either put away his wife, or forgo the hope of the *Priest-hood*; by *Sanballet's* means he obtained leave from *Alexander* the Great, to build a *Temple* (*a*) upon Mount *Garizim*, one of the highest mountains in *Samaria*, whither many other apostated *Jews* fled, toge-

(*a*) *Joseph. Antiq.*

ther with *Manasses*, being made their High *Priest*; and now the Sect of the *Samaritans* (between whom and the *Jews* there was such hatred) began; now all those fore-mentioned Errors were maintained: And of this Hill it is that the woman of *Samaria* speaketh, *John* 4. 20. Our Fathers worshipped in this *Mountain*, &c.

By comparing the *Dogmata* of the *Pharisees* with these of the *Sadducees*, we may perceive a manifest opposition between them, yet both these joyned against *Christ*, *Mark* 12.

This Heresie though it were the grossest amongst the *Jews*, yet was it embraced and maintained by some of the *High-priests* themselves: (q) *Johannes Hyrcanus* was a *Sadducee*, so were his sons *Aristobulus* and *Alexander*, (r) and likewise *Ananus* the younger; so that *Moses* chair was not amongst them exempted from error, no not heresie.

q *Christodes cap. 19.*

r *Euseb. hist. l. 2. c. 23. &c. Joseph. Antiq. lib. 20. cap. 8.*

CHAP. XII.

Of the Essenes.

THE *Etymologies* of the names *Essai*, or *Essæi*, or *Essenes*, are divers. That which I prefer is from the *Syriack* אסא, signifying *sanavit*, to heal or cure diseases. (a) Hence are the men so often termed *Asaei*, and the women amongst them, *Asaeæ*, that is, *Physicians*. For though they gave themselves chiefly to the study of the *Bible*, yet withall they studied *Physick*.

a *Ioseph de bel. lud. l. 2. c. 7. & 16.*

Of these *Essenes* there were two sorts, some *Theoretick*, giving themselves wholly to *speculation*; others *Practick*, laborious and painful in the daily exercise of those *bodily crafts* in which they were most skil-

full. Of the latter, *Philo* treateth in his book intituled, *Quod omnis vir probus*; Of the former, in the book following, intituled, *De vita contemplativa*.

Their *Dogmata*, their *ordinances* or *constitutions*, did symbolize in many things with *Pythagoras's*; where they do agree, therefore, my purpose is first to name *Pythagoras*, and then to proceed on with the *Essenes*. They follow thus.

The (b) *Pythagoreans professed a communion of goods*: *So the Essenes, they had one common purse or stock*, none richer, none poorer than other; out of this common treasury every one supplied his own wants without leave, and administred to the necessities of others: only they might not relieve any of their kindred without leave of their Overseers. They did not buy or sell among themselves, but each supplied the others wants, by a kind of commutative batting: yea liberty was granted to take one from another what they wanted without exchange. They performed offices of service mutually one to another; for, mastership and service, cannot stand with community of goods: and Servants are commonly injurious to the state of their Masters; according to that saying of R. *Gamaliel*, (d) *He that multiplyeth servants, multiplyeth theeves*. When they travelled, besides weapons for defence, they took nothing with them; for in whatsoever City or Village they came, they repaired to the fraternity of the *Essenes*, and were there entertained as members of the same. And if we do attentively read *Josephus*, we may observe that the *Essenes* of every City joyned themselves into one *common Fraternity* or *College*: every College had two sorts of Offices; first *Treasurers*, who looked to the common stock, provided their diet, appointed each his task, and other

b *Aul. Gell. l. 6. c. 13. Laert. in Pithag. Euseb. de Laud. Const.*

מרבה עבדים מרבה עול *Marbe gabadim, marbe gevul. Pirke Abhoth. c. 1.*

publick necessaries, Secondly, others who entertained their strangers.

3. The Pythagoreans shunned (e) pleasure: (f) So did the Essens: to this belongeth their avoiding of oyle, which if any touched unawares, they wiped it off presently.

4. The Pythagoreans (g) garments were white: So were the Essens white also, modest not costly: when once they put on a suit, they never changed till it was torn or worn out.

5. The Pythagoreans forbad (i) oathes: So did the Essens; they thought him a noted lyar who could not be beleeved without an oath.

6. The Pythagoreans had their (l) Elders in singular respect. (m) So had the Essens: the body or whole company of the Essens, were distinguisht [illegible] into four ranks or orders, according to their Seniority; and if haply any of the superiour ranks, had touched any of the inferiour, he thought himself polluted, as if he had touched an Heathen.

6. The Pythagoreans drank (n) water: So did the (o) Essens only water, wholly abstaining from wine.

7. The Pythagoreans used (p) [illegible] Inanimate Sacrifices; So did the (q) Essens: they sent gifts to the Temple, and did not sacrifice, but preferred the use of their holy water before sacrifices; for which reason, the other Jews forbad them all access to the Temple.

8. The Pythagoreans ascribed (r) all things to fate or destiny: So did the (s) Essenes. In this Aphorism all three sects differed each from other. The Pharisies ascribed some things to Fate, other things to mans Free will. The Essens ascribed all to Fate, nothing to mans Free will. The Sadducees wholly denied [illegible] and

ascribed

e Justin l. 20.
f Joseph. de bello l. 2. c. 12.
g Suidas. It. Alian. de varia hist. lib. 12. cap. 32.
h Joseph. de bello. lib. 2. cap. 12.
i Laert. in vita Pythag.
k Philo-Judæus.
l Suidas. It. Laertius.
m Josep de bel. lib. 2. cap. 12.
n Suidas.
o Philo de vita contemplativa.
p Laert. in vita Pythag.
q Joseph. Antiq. lib. 18. cap. 2.
r Suidas.
s Joseph. Antiq. lib. 13. cap. 9.

ascribed all things to *the Freewill of man.*

9. *The Pythagoreans the* (t) *first five years* [went] *not permitted to speak in the School*, but were initiated per *quinquennale silentium*, (u) and not untill then suffered to come into the presence of, or sight of *Pythagoras*. To this may be referred the *Essenes silence at Table* straightly observed, so that *Decem simul sedentibus nemo loquitur invitis novem*; (x) *Drusius* renders it, that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, it was not their custome to interrupt him with words, but by nods of the head, or beckenings, or holding their finger, or shaking their heads, and other such like dumb signes and gestures, to signifie their doubtings, disliking or approving the matter in hand. And to the time of silence amongst the *Pythagoreans*, that it must be for five years, may be referred the initiation of the *Essenes*; for, amongst them none were presently admitted into their *Society*, with full liberty, but they underwent four years of trial and probation. The first year they received *Dolabellum*, (y) *Perizonia*, *& Vestem albam*, a *Spaddle* with which they digged a convenient place to ease nature; a *pair of Breeches*, which they used in bathing or washing themselves; a *white Garment*, which especially that Sect affected. At this time they had their Commons allowed them, but without, not in the common dining Hall. The second year they admitted them to the *participation of holy waters*, and instructed them in the use of them. Two years after they admitted them in *full manner*, making them of their *Corporation*, after they had received an oath truly to observe all the Rules and Ordinances of the *Essenes*. If any broke his oath, an hundred of them being assembled together, expelled him,

t Quinquennii hoc silentium à Pythagora auditibus fuit indictum veteribus Cynicis, & combustis formulis. u Laertius in Pythagor.

x Drusius de tribu Iud. fol. 9.

y Joseph. de bello lib 2. cap. 12.

him, upon which expulsion commonly followed death within a short time: for, none having once entred this Order, might receive alms or any meat from other; and themselves would feed such a one onely with distasteful herbs, which wasted his body and brought it very low; sometimes they would re-admit such a one being brought near unto death, but commonly they suffered him so die in that miserie.

10. *The Essens* (x) *worshipped towards the Sun-rising.*

11. *The Essens bound themselves in their oath*, (a) *to preserve the names of Angels*: the phrase implyeth a kind of worshipping of them.

12. *They were, above all others strict in the observation of the* (b) *Sabbath day*; on it they would dress no meat, kindle no fire, remove no vessels out of their place, no nor ease nature. (c) Yea, they observed *not only every seventh week, a solemn Pentecost, seven Pentecosts every year.*

13. *They abstained from marriage*; not that they disliked marriage in it self, or intended an end or period to procreation: but partly in wariness of womens intemperance, partly because they were perswaded that no woman would continue faithful to one man. This avoiding of marriage is not to be understood generally of all the *Essens*; for they disagreed among themselves in this point. Some were of the opinion before noted: others, married for propagation. *Nihilominus autem, hanc tantæ ipsi moderationi studuerunt, ut per triennium experirentur mulierum sed naturam; & ubi mulieres purgationi operiverint idoneæ & puras, tunc eas in matrimonio assumunt: Nunquam namque prægnante cuncubitu, ostendunt quod sepiant ob voluptatem, sed tantummodo quod liberorum.* Thus the latter sort preserved their Sect by the procreation of children:

x Philo Iudæus. Joseph.

a Joseph. de bello l. 2. c. 12.

b Joseph. ibid.

c Philo de vita contempl.

dren: The former sort preserved it by a kind of adoption of other mens children, counting them as neer kinsmen, and tutoring them in the rules of their own discipline, as *Josephus* witnesseth. (d) *Plinie* addeth also, that many other of the *Jews*, when they began to be struck in years, voluntarily joyned themselves unto them; being moved thereunto, either because of the variable state and troubles of the world, or upon consideration of their own former licencious courses; as if they would by this means exercise a kind of penance upon themselves.

(d) *Plin. lib. 5. cap. 19.*

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. (e) Some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed onely in the addition of some rules and ordinances from the *Kenites*, mentioned *Judg.* 1. 16. And thus by consequence the *Essenes* were as ancient as the *Israelites* departure out of *Egypt*: for *Jethro*, *Moses* Father-in-law, as appeareth by the Text, was a *Kenite*: But neither of these seemeth probable; For the *Kenites* are not mentioned in Scripture as a *distinct Order* or *Sect of people*; but as a *distinct Family, Kindred*, or *Nation*, *Numb.* 24. 21. Secondly, the *Rechabites*, they neither did build houses, but dwelt in Tents; neither did they deal in husbandry, they sowed no seed, nor planted Vineyards, nor had any: *Jerem.* 35. 7. The *Essenes* on the contrary, they dwelt not in tents but in houses; (f) and they imployed themselves especially in husbandry. One of the (g) *Hebrew Doctors* saith, that the *Essenes* were *Nazarites*: but that cannot be, because the Law injoyned the *Nazarites*, when the time of the consecration was out, to present themselves at the door of the Tabernacle or Temple, *Numb.* 6. Now the *Essenes* had no

(e) *Serarius Tribaref. lib. 3. cap. 8.*

(f) *Joseph. Antiq. lib. 18. c. 2.*

(g) *Jos. Scaliger. in Tribaref. cap. 23.*

access to the Temple. When therefore, or from what Author this Sect took its beginning, is uncertain. The first that I find mentioned by the name of an Essene was one (b) Judas, who lived in the time of Aristobulus the Son of Johannes Hyrcanus before our Saviours birth about one hundred years: Howsoever the Sect was of greater antiquity; (i) for all three, Pharisees, Sadducees, and Essenes were in Jonathan's time, the Brother of Judas Maccabæus, who was fifty years before Aristobulus. Certain it is that this Sect continued untill the dayes of our Saviour, and after; for Philo and Josephus speak of them as living in their time. What might be the reason then, that there is no mention of them in the New Testament? I answer: First, the number of them seemeth not to have been great in Philo and Josephus his time, (k) about four thousand, which being dispersed in many Cities, made the Faction weak; and happily in Jerusalem when our Saviour lived, they were either few or none. Secondly, if we observe Histories, we shall find them peaceable and quiet, not opposing any; and therefore not so liable to reproof as the Pharisees and Sadducees, who opposed each other, and both joyned against Christ. Thirdly, why might they not as well be passed over in silence in the New Testament, (especially containing themselves quietly without contradiction of others) as the Rechabites in the Old Testament; of whom there is mention onely once, and that obliquely, although their Order continued about three hundred years, before this testimony was given of them by the Prophet Jeremie; for between Jehu (with whom Jonadab was coetaneus) and Zedekiah Chronologers observe the distance of so many years. Lastly, though the names of the Essenes be not

b Joseph. l. 13. cap. 10.

i Joseph. l. 13. cap. 9.

k Philo lib. Quod omnis probus. p. 672.

found in Scripture; yet we shall find in Saint *Paul's* Epistles many things reproved, which were taught in the School of the *Essenes*. Of this nature was that advice given unto *Timothy*, 1 *Tim.* 5. 23. *Drink no longer water, but use a little wine.* Again, 1 *Tim.* 4. 3. *Forbidding to marry, and commanding to abstain from meats, in a doctrine of Devils*: but especially *Coloss.* 2. in many passages the *Apostle* seemeth directly to point at them. Let no man condemn you in meat and drink, *vers.* 16. Let no man bear rule over you, by humbleness of mind and worshipping of *Angels*, *vers.* 18. [illegible], Why are ye subject to Ordinances? *vers.* 20. The *Apostle* useth the word [illegible], which was applied by the *Essenes* to denote their *Ordinances, Aphorisms*, or *Constitutions*. In the verse following he gives an instance of some particulars, *Touch not, taste not, handle not*, *vers.* 21. Now the junior company of *Essenes* might not *touch* their *Seniors*. And in their Diet, their taste was limited to bread, salt, water and hysop. And these Ordinances they undertook, [illegible], saith *Philo*, for the *love of wisdom*; but the Apostle concludeth, *vers.* 23. that these things had onely [illegible], a shew of *wisdom*. And whereas *Philo* termeth the Religion of the *Essenes* by the name of [illegible], which word signifieth *religious worship*; the *Apostle* termeth in the same verse, [illegible], *Voluntary Religion*, or *Will-worship*: yea, where he termeth their doctrine, [illegible], a kind of *Philosophy* received from their fore-fathers by tradition; *Saint Paul* biddeth them beware of *Philosophy*, *vers.* 8.

* *Vide Chemnic. exemp. Concil. Trident. part. quart. p.* 130.

We formerly observed two sorts of *Essenes*, *Practicks*, and *Theoricks*, both agreed in their *Aphorisms*, or *Ordinances*, but in certain circumstances they differed.

1. They

1. The *Practicks* dwelt in the Cities: The *Theoricks* shunned the Cities, and dwelt in Gardens, and solitary Villages.

2. The *Practicks* spent the day in manual crafts, keeping of Sheep, looking to Bees, tilling of ground, &c. they were [illegible] *Artificers*: The *Theoricks* spent the day in meditation and prayer, whence they were by a kind of excellency, by *Philo* termed, [illegible] *Supplicantes*.

3. The *Practicks* had every day their Dinner and Supper allowed them: The *Theoricks* onely their Supper.

The *Practicks* had, for their Commons, every one his dish of water-gruel and bread: The *Theoricks* onely bread and salt. And if any were of a more delicate pallat than other, to him it was permitted to eat hyssop: their drink for both was common water.

Some are of opinion that these *Theoricks* were *Christian Monks*; but the contrary appeareth, for these reasons.

1. In that whole Book of *Philo*, concerning the *Theoricks*, there is no mention either of *Christ* or *Christians*, of the *Evangelists* or *Apostles*.

2. The *Theoricks* in that Book of *Philo's*, are not any new Sect of late beginning, as the *Christians* at that time were, as is clearly evidenced by *Philo* in his own words. First, in calling the Doctrine of the *Essenes*, [illegible] *Philosophy derived unto them by tradition from their fore-fathers*. Secondly, in saying, *Habent priscorum commentarios, qui hujus sectæ auctores, &c.*

3. The Inscription of that Book is not onely [illegible] but also [illegible] Now *Philo* (*d*) elsewhere calleth the whole Nation of the *Jews*, [illegible] which

(*d*) *Philo in prin. lib. de legat. Caium.*

which argueth that those *Theoricks* were *Jews*, not *Christians*.

Chap. XIII.

Of the Gaulonite, and the Herodians.

OTher Factions there were among the *Jews*, which are improperly termed Sects. Of these there were principally two. First, *Gaulonites*; Secondly, *Herodiani*. The *Gaulonite* had their names from one *Judas*, who (*a*) sometimes was called *Judas Gaulonites*, (*b*) sometimes *Judas Galilæus*, of whom *Gamaliel* speaketh, *Acts* 5. 35. *After this man arose up Judas of Galile, in the dayes of the Tribute.* The Tribute here spoken of, was that made by *Cyrenius*, sometimes called *Quirinus*; the name in *Greek* is one and the same, but differently read by Expositors. This *Cyrinus* was sent from *Rome* by *Augustus* into *Syria*, and from thence came into *Judea*, where *Copinius* was *President*, and there he raised this Tax, which Taxation is unadvisedly by some confounded with that mentioned *Luke* 2. 1. Both were raised under *Augustus*; but they differed. First, this was onely of *Syria* and *Judea*; that of St. *Luke* was universal of the whole World. Secondly, this was when *Archilaus*, *Herods* Son, was banished into *Vienna*, having reigned nine years; that, under *Herod* the Great: whence there is an observable Emphasis, in that St. *Luke* saith, it was the *first* taxing, having reference unto this *second*. (*d*) The occasion of this Faction was thus: When *Cyrenius* levied this Tax, and seised upon *Archilaus Herods* Sons goods, then arose this *Judas* opposing this Tribute, and telling the people, That Tribute was a manifest

a *Joseph. antiq. lib. 18. cap. 2.*
b *Joseph. lib. 18. cap. 2.*
d *Joseph. loco supremo citato.*

nifest token of servitude; and that they ought to call none *Lord*, but onely him who was *Lord of Lords*, the God of Heaven and Earth. Whence those that adhered unto him were called *Gaulonite*: they were also called *Galileans*. (e) It was their blood that *Pilate* mixed with their Sacrifices, *Luke* 13. 1. For *Pilate* had not authority over the Nation of the *Galileans*. (f) The reason of this mixture is thought to be, because the *Galileans* forbad Sacrifices to be offered for the *Roman Empire*, or for the safety of the Emperor, whereupon *Pilate* being incensed with anger, slew them whiles they were (g) sacrificing. To this Faction belonged those murderers termed [illegible], mentioned *Acts* 21. 38.

e Oecumenius. *Acts* 5. 37. Theophilact. *Luke* 13. 1.

f Theophilact. *in Luc.* 13.

g Joseph. *l.* 17. *de bello Jud.* 18. *p.* 985.

Concerning the *Herodians*, those that number them among *Hereticks*, make the Heresie to consist in two things. First, in that they took *Herod* the Great for the promised *Messias*, because in his reign, he being a stranger, the *Scepter* was departed from *Judah*, which was the promised time of the *Messiah* his coming. Secondly, they honoured him with superstitious solemnities, annually performed upon his Birth-day. Of Herod his Birth-day the Poet speaketh.

Herodis venere dies, unctaq; fenestra
Dissolvit pingues nebulam vomuere lucernæ,
Portentique vigil, rubrum cum pulvere cinnum
Fundat, & [illegible] Syenes, humet ara fidelis amomo.
Pers. Sat. 5.

Now whether this latter may be referred to Herod the Great, I much doubt, because I find not any Author among the Ancients to speak of *Herod* the Great his Birth-day. It read another *Herod*, Tetrarch of *Galilee*, whether will be called *Antipas*, whose Birth-day we

we read celebrated, *Mark* 6. 21. The former point, that the *Herodians* received *Herod* as their *Messiah*, though it hath (*k*) many grave Authors avouching it, yet (*l*) others justly question the truth thereof; for if the *Herodians* were not *Jews*, (as most think) how then could they imagin that *Herod* a stranger could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and known unto the people, that the *Messiah* must be a *Jew*, born of the tribe of *Judah*, and of the house *David*.

(*k*) Epiph. Haref. 20. & Theophylact. Matth. 22. 16. & alii. plures.

(*l*) Hieron. Mat. 22. 7.

Others say, (*k*) that the *Herodians* were certain flatterers in *Herod*'s Court, varying and changing many points of their Religion with *Herod* their King.

(*k*) Theodor. Beza Matt. 22. 16.

To omit many other conjectures utterly improbably, I incline to *Saint Hieroms*, whose opinion is, (*l*) that the *Herodians* were those who stood stifly for tribute to be paid to *Cæsar*. It concerned *Herod*, who, at first, received his Crown from *Cæsar*, to further *Cæsars* tribute; not only in way of thankfulness, but also in way of policy, to prevent a possible deposing or discrowning: for it was in *Cæsars* power to take away the Crown again, when pleased him. Now in respect that *Herod* sought to kill *Christ*, and the *Herodians* with the *Pharisees* took counsel against him; unto this our Saviour might have reference, saying, *Mark* 8. 15. Beware of the leaven of the *Pharisees*, and of the leaven of *Herod*, viz. of their contagious doctrin, and Fox-like subtilties.

(*l*) Hieron. Mat. 22. 17.

THE

THE SECOND BOOK

Treateth of Places.

CHAP. X.

Their Temple.

WHEN the *Israelites* came out of *Egypt*, *Moses* was commanded to build a *Tabernacle* for the place of God's publick worship. Afterward when they were settled in the promised Land, then *Salomon* was commanded to build a *Temple*.

These two shadowed the difference between the *Jews Synagogue* and the *Christian Church*. The *Tabernacle* was moveable, and but for a time; the *Temple* fixed and permanent: the state of the *Jews* vanishing, to continue in their generation; the state of *Christians* durable, to continue unto the worlds end. More principally it shadowed forth the state of the *Church Militant* here on earth, and *triumphant* in heaven: unto both the

the Prophet *David* alludeth; *Lord, who shall sojourn in thy Tabernacle? Who shall rest in thine holy Mountain?* Psal. 15. 1.

There were in the same tract of Ground three hils, *Sion*, *Moria*, and mount *Calvary*. On *Sion* was the City and Castle of *David*; on *Moria* was the *Temple*, and on mount *Calvary* *Christ* was crucified (a). But all these three were generally called by the name of *Sion*, whence it is, that though the *Temple* were built on *Moria*, yet the Scripture speaketh of it commonly, as if it were on mount *Sion*.

a Gerbrand. in Chronog. l. 1. An. Mundi 3146.

In the *Temple* there are these three things considerable: First, the *Sanctum Sanctorum*, the *Holy of Holies*, answerable to our *Quire* in our *Cathedral Churches*: Secondly, the *Sanctum*, the *Sanctuary*, answerable to the *body* of the *Church*: Thirdly, the *Atrium*, the *Court*, answerable to the *Churchyard*.

In the *Holy of Holies* there were the golden Censer and the *Ark* of the *Testament*, *Heb.* 9. 4.

In (b) the *Ark* there were three things: First, *The pot of Manna*: secondly, *Aaron's Rod that budded*: thirdly, *The Tables of the Testament*, *Heb.* 9. 4. Thus they were in *Moses* his time, but afterward in the days of *Salomon*, only the Tables of the Law were found in the *Ark*, 1 *King.* 8. 9.

b Sunt qui illud in apud Apostolum, Heb. 9. 4. referunt ad illud vetus, ut dicant, in Tabernaculo secundo, quod appellent Sancta Sanctorum, fuisse urnam manna, & virgam Aaronis, tabulas fœderis, urnam, & virgam aut arcam (ita Moses Restens. 2101) tabulam autem in Arca.

The cover of this *Ark* was called *Hacapporeth*, the *Propitiatory*, or *Mercy-seat*, because it covered and hid the Law, that it appeared not before God to plead or gainst man. It was a type of *Christ*, who likewise is termed, *Hacapporeth*, our *Propitiation*, *Rom.* 3. 25. and *Hilasmos* a *Propitiatory*, 1 *John* 2. 2. At each end of the *Mercy-seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings, and from between them as from an *Oracle* God gave his answers, *Exod.* 25. 22. Hence it is, that

that the Lord is set on the Cherubims, Psal. 99. 1. The posture of the Cherubims was such that their faces were each towards the other, but both looking down towards the Mercy seat; they fitly shadowed out the people of the Jews, and Christians; both looking toward each other, but both expecting salvation in Christ only.

In the Sanctuary there was the Incense-altar in the middle, and the Table, with the twelve loaves of shew-bread on it on the one side, and the Candlestick on the other. The Incense-altar was a type of our prayers, Psal. 141. 2. And that this altar must be once every year sprinkled with the blood of the sacrifices by the high Priests, Exod. 30. 10. it teacheth, that our very prayers, except they be purified by the blood of Christ, they are unavailable before God. The twelve loaves were a type of the twelve Tribes, and the candlestick a type of the word of God. In them all we may see the necessity of both ordinances required, Prayer and Preaching, if we would be presented acceptable unto the Lord. The Candlestick, was a type of Preaching; Incense, of Prayer.

In the first Tabernacle, there was but one Table, and one Candlestick; and in Solomons Temple, there were ten Tables, and ten Candlesticks; as likewise in the Court of the Tabernacle, there was but one brazen Laver, in the Court of the Temple there were ten, and another great vessel wherein the Priests washed. In the Tabernacle there were but two Silver Trumpets, in the Temple there were an hundred and twenty Priests sounding Trumpets.

The Courts of the Temple at the first were but two, Atrium Sacerdotum, the Priests Court; and Atrium populi, the people's Court: and in the Priests Court were the brazen Altar for sacri-

fices

fices, and the Laver for the washing, both of the *Priests*, and the Sacrifices. The *Laver*, and the *Altar* situated in the Inner Court, signified the same as the *water* and *blood*, issued out of *Christs* side, namely, the necessary concurrence of these two graces in all that shall be saved, *Sanctification*, and *Justification*: *Sanctification* intimated by the *Laver* and *water*: *Justification* by the *altar* and *blood*.

The *Court for the Priests*, and the *Court for the people*, (c) were separated each from other by a Wall of three cubits high.

c *Joseph. l. 8. ca. 17.*

The *Court for the People* was sometimes called the *outward Court*, sometimes the *Temple*, sometimes *Solomons Porch*, because it was built about with Porches, into which the people retired in rainy weather; it had *Solomons* name, either to continue his memory, or because the Porches had some resemblance of that Porch which *Salomon* built before the *Temple*, 1 *King.* 6. *Jesus* walked in the *Temple*, in *Solomons Porch*, *Joh.* 10. 23. All the people ran unto the Porch, which was called *Solomons*, *Act.* 3. 11. That is, this *outward Court*.

In the middest of the *People Court*, *Salomon* made a brazen Scaffold for the King, 2 *Chron.* 6. 13.

This *Court for the People* went round about the *Temple*, and though it was one intire Court in the dayes of *Salomon*, yet afterward it was divided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This division is thought to have been made in *Jehoiadas* time, of whom we read, that he stood in the house of the *Lord*, before the new *Court*, 2 *Chron.* 20. 5. that is, before the *Women Court*.

Likewise an ascent of fifteen steps or stairs between the *Inward Court* and the *Altar*, (d) upon these

d *R. David Kimchi Psal.* 120.

steps the *Levites* sung those fifteen Psalms immediately following the one hundred nineteenth; upon each step one Psalm: whence those Psalms were intituled *Psalmi graduales*, Songs of degrees.

In the *Women's Court* stood their *Treasury* or *Almsbox*, as appeareth by the poor Widows casting her two mites into it, Luk. 21. 1. In *Hebrew* it is termed קרבן *Korban*, the *Chest of Oblations*: the word signifieth barely an *Oblation* or *Offering*; and accordingly Saint Luke 21. 4. saith, They all have of their superfluities cast *into the offerings*, that is, into the *Korban*, or *Chest of Offerings*. In *Greek* it is termed γαζοφυλάκιον, whence cometh the *Latin* word *Gazophylacium*, A *Treasury*. That set up by *Jehoiada*, 2 *King.* 12. 9. seemeth to have been different from this, and to have been extraordinary, onely for the repairing of the *Temple*: for that stood beside the Altar in the *Priests Court*; and the *Priests*, not the parties, that brought the gift, put it into the *Chest*. Sometimes the whole *Court* was termed *Gazophylacium*, A *Treasury*. These words spake *Jesus* in the *Treasury*, John 8. 20. It is worth our noting that the *Hebrew* word צדקה *Tsedaka* signifying *Alms*, signifieth properly *Justice*, and thereby is intimated, that the matter of our alms should be goods justly gotten; and to this purpose they called their *Alms-box* קופת צדקה *Kupha shel Tsedaka*, the *Chest of Justice*; and upon their *Alms-box* they wrote (a) this abbreviature, אמת *A gift in secret pacifieth anger*, Prov. 21. 14.

In the *Temple* there were *nine Doors*, the meaning (b) of [illegible] *Courts*; one for the *Priests*, another for *Men*, another for *Women*, and a fourth for *Proselytes* were *clean by legal purification*, and *Strangers*. The outmost *Court* for the unclean and strangers, was separated from the *Women's* by a wall three cubits high,

(a) Buxtorf. de abbrev. in אמת.

(b) Joseph. lib. 5. contra Apion. [illegible]

high, which wall was adorned with certain pillars of equal distance, bearing this inscription: (g) *Let no stranger enter into the Holy place.*

The *Temple* at *Jerusalem* was thrice built. First, by *Solomon*: Secondly, by *Zerobabel*: Thirdly, by *Herod*. The first was built in seven years, 1 *King.* 6. 37. The second in fourty six years: It was begun in the second year of *King Cyrus*, Ezra 3. 8. It was finished in the (b) ninth year of *Darius Hystaspis*. The years rise thus,

Cyrus reigned	30	
Cambyses	08	Years.
It was finished in the year of *Darius Hystaspis*.	08	

One year deducted from *Cyrus* his reign, there remain 46.

Herod's Temple was finished in (i) eight years. It is greatly questioned among *Divines*, of which *Temple* that speech of the *Jews* is to be understood, *John.* 2. 20. *Forty and six years was this Temple a building*: Many interpret it of the second *Temple*, saying, that *Herod* did onely repair that, not build a new: but these disagree among themselves in the computation, and the Scripture speaketh peremptorily, that the house was *finished* in the sixth year of the reign of *King Darius*, Ezra 6. 15. and *Josephus* speaketh of *Herods* building *anew Temple*, *plucking down the old*. (k) It seemeth therefore more probable, that the speech is to be understood of *Herods Temple*, which though it were but eight years in building, yet at this time when this speech was used, it had stood precisely *forty six years*, (l) for so many years there are precisely between the eighteenth year of *Herods* reign (at which time the *Temple* began to be built) and the year of *Christs* first *Baptism*, when it is thought that this was spoken; all

(g) Vid. Philonem de vita Mosis. In locum sanctum transire alienigenis omnino dehinc. Joseph. de bello lib 6. cap. 6.

(b) Joseph. antiq. lib. 11. cap. 4.

i Joseph. antiq. lib. 15. cap. ult.

k Vide Usserium de Orig. Templ. c. 3.

l Vide supputationem Funccium. an. 3. 47.

ministers the Temple was more and more adorned, beautified, and enlarged, in which respect it may be said to be so long in building.

The ancient men are said to weep, when they beheld this second, because the glory thereof was far short of *Solomons*, Ezra 3. 12. It was inferiour to *Solomons Temple*, First, in respect of the buildings, because it was lower and meaner. (*n*) Secondly, in respect of the vessels, being now of brass, which before were of pure gold. Thirdly, in respect of five things, lost and wanting in the second *Temple*, all which were in the first. First, there was wanting the (*n*) *Ark of God*; Secondly, *Urim* and *Thummim*, *God* gave no answer by these two, as in former times; Thirdly, *Fire*, which in the second *Temple* never descended from heaven to consume their burnt-offerings, as it did in the first: Fourthly, the glory of *God* appearing between the *Cherubims*, this they termed שכינה *Schecina*, the *Habitation*, or *Dwelling of God*; and hereunto the *Apostle* alludeth, In him dwelleth the fulness of the God-head *bodily*, *Colos.* 2. 9. *Bodily*, that is, not in clouds and ceremonies, as between the *Cherubims*, but *essentially*. Lastly, the *Holy Ghost*; namely, enabling them for the gift of *Prophecy*: for between *Malachy* and *John* the *Baptist* there stood up no *Prophet*, but onely they were instructed *per filiam vocis*, which they termed בת קול *Bath-Kol*, an *Eccho from heaven*. And this was the reason why those Disciples, *Acts* 19. 2. said, We have not so much as heard whether there be an *Holy Ghost*.

Here it may be demanded, How that of the *Prophet Haggai* is true, *The glory of this last house shall be greater than that the first*, Hag. 2. 10. I answer, *Herods Temple* which was built in the place of this, was of a stately building than *Solomons*, and it was of greater glory, because

(*n*) *D. Kimchi in Hag. 1. 8. Eadem scribit Rabbi Salomon ibid.*

because of *Christ* his preaching in it.

Herods Temple was afterward so set on fire by *Titus* his Souldiers, (*o*) that it could not be quenched by the industry of Man: (*p*) At the same time the Temple at *Delphi*, being in chief request among the Heathen people, was utterly overthrown by earth-quakes and thunder-bolts from Heaven; and neither of them could ever since be repaired. The concurrence of which two Miracles evidently sheweth, that the time was then come, when *God* would put an end both to *Jewish Ceremonies*, and *Heathenish Idolatry*, that the Kingdom of his Son might be the better established.

o Grabard. Chron. Christi. ag.

p Theodoret. l. 3. c. 11. Strabo. lib. 9. p. 19. & 22.

Chap. II

Their Synagogues, Schools, and Houses of prayer.

THE word *Synagogue* is from the Greek συναγω, *to gather together*, and it is applied to all things whereof there may be a *collection*, as συναγωγη ὑλης, *copia lignis*, συναγωγη πολεμου, *collectio eorum quæ sunt ad bellum necessaria*. God standeth *in synagogâ Deorum*, *in the assembly of Judges*. But *Synagogue* are commonly taken for Houses dedicated to the worship of *God*, wherein it was lawful to *pray*, *preach*, and *dispute*, but *not to sacrifice*. In *Hebrew*, it was called בית הועד *Beth Haeweseth*, the *house of assembly*. The *Temple at Jerusalem*, was as the *Cathedral Church*, the *Synagogues*, as petty *Parish Churches* belonging thereunto.

Concerning the time when *Synagogues* began, it is hard to determin. It is probable that they began when the Tribes were settled in the promised Land; the *Temples* being then too far distant for those which dwelt in remote places: it is likely that they

repaired unto certain *Synagogues* in ſtead of the *Temple*. That they were in *Davids* time, appeareth; They have burnt all the *Synagogues of God* in the Land, *Pſal.* 74.8. And *Moſes* of old time had in every City, them that preached him, being read in the *Synagogues* every Sabbath day, *Act.* 15.21.

a Sigonius de rep. Hebr. l. 2. cap. 8.

In *Jeruſalem* there were (*a*) four hundred eighty *Synagogues*, beſides the *Temple*; partly for *Jews*, partly for *Strangers*: one for Strangers was called the *Synagogue of the Libertines*, *Act.* 6. 9. Whence it had that name, whether from the *Roman Libertines*, ſuch as had ſerved for their freedom, being oppoſite to the *Ingenui*, thoſe that were free-born, (for many of thoſe *Libertines* became *Proſelyts*, and had their (*b*) *Synagogues*); or whether it were from (*c*) *Lubar*, ſignifying an *High-place* (for as their *Temple*, ſo their *Synagogues* and *Schools*, were built on hills and *High-places*) becauſe it is ſaid, *Prov.* 1.21. Wiſdom calleth in *high-places*; I leave to the judgment of the Reader.

b Philo. in legat. ad Caium
c Vide Tremel. Act. 6 9.

Out of *Jeruſalem*, in other Cities and Provinces, were many *Synagogues*: There were *Synagogues in Galilee*, *Mat.* 4.23. *Synagogues in Damaſcus*, *Act.* 9.2. *Synagogues at Salamis*, *Act.* 13.5. *Synagogues at Antiochia*, *Act.* 13.14. Yea their tradition is, that (*d*) *Whereſoever ten men of Iſrael were, there ought to be* built a *Synagogue*.

d Maimon. de Tephilla. c. 11. Sect. 1.

Their *Synagogues* had (*e*) many inſcriptions: *over the Gate* was written that of the *Pſalm* 118. 20. *This is the Gate of the Lord, the Righteous ſhall enter into it*: *In the walls*, theſe and the like ſentences; *Remember thy Creator*. And, *Enter into the houſe of the Lord thy God in humility*. And, *Prayer without attention, is like a body without a ſoul*. And, *Silence is commendable in time of Prayer*.

e Buxtorf de abbreviatur. pag. 73. 181. 124.

As the *Courts* of the people before the *Temple* were diſtinguiſhed by a wall into two rooms, the one

for men, the other for women: so in the *Synagogues*, the women were separated from the men, (*f*) by a partition of lattice, or wire-work.

(*f*) Tract. Succa cap. ult. vide Buxtorf. Synag. c. 9. p. 240.

In the *Synagogues* the *Scribes* ordinarily taught, but not only they, for *Christ* himself taught in them, &c. And he that gave liberty to preach there, was termed ראש הכנסת *Rosh Hakkenesheth*, *The Ruler of the Synagogue*. There was also a *Minister* gave the book unto the *Preacher*, and received it again; After the text had been read, *Christ closed the book, and gave it again to the Minister*, *Luke* 4. 20. This is probably him whom they called שליח צבור *Sheliach Tsibbur*, *the Minister* or *Clerk of the Synagogues*.

Their *Schools* were different from their *Synagogues*. *Paul* having disputed for the space of three moneths in the *Synagogues*, because divers believed not, but spake evil of that way; he departed from them, and separated his Disciples, disputing daily in the *School* of one *Tyrannus*, *Act.* 19. 8, 9, 10.

Their School sometimes is called בית *Beth*, an *house*, simply, as appeareth by that saying, (*g*) *Octodecim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posset.* Those eighteen matters controversed between the *house* of *Sammai*, and the *house* of *Hillel*, *Elias* himself could not decide: that is, between their two *Schools*. Sometimes it is called בית המדרש *Beth hamidrasch*, an house of subtle & acute exposition. Here points were more exactly and punctually discussed, than in the *Synagogues*, or *Temple*, whence they held it a profounder place for exposition, than the *Temple*: To this purpose tend those sayings, (*h*) *They might turn a Synagogue into a School, but not a School into a Synagogue, for the sanctity of a School is beyond the sanctity of a Synagogue.* And that groweth

(*g*) Drusius de tribus sect. l. 1. cap. 10.

(*h*) Maimon. Tephillah. c. 11. sect. 14.

from *virtus*, *to virtue*, *Psal.* 84. 7. (*b*) they interpret, a kind of *promotion*, or *degree*, in removing *from their Temple to their School*. In their *Temple*, their Sermons were as it were *ad populum*; in their *Schools*, *ad Clerum*.

(*b*) Paraphrast. chaldæus hunc locum.

As they had *Synagogues*, so likewise *Schools*, in every City and Province; and these were built also upon hils. There is mention of the hill *Moreh*, *Judg.* 7. 1. that is, *The hill of the Teacher*.

The *Masters*, when they taught their Scholars, were said to *Give*; *Give* unto the wise, and he will be wiser, *Prov.* 9. 9.

The *Scholars*, when they learned any thing, were said to *receive* it: Hear my son, and *receive* my words, *Prov.* 4. 10. Hence is that of the *Apostle*, This is a true saying, and by all means worthy to be *received*, 1 *Tim.* 1. 15. that is, *learned*: the like phrases of speech are in use among the (*i*) *Latines*.

(*i*) Duæ graves non est Virg. lib. 2. Satyr. 8. Sed tamen iidem Deum qui sibi, dic Tyrrei mihi. Virg. Bucol. Accipit inde Deorum inf dias. —— Virg. Æneid. l. 2.

Whether their *Oratories* or places of prayer called *Proseuchæ*, were different places from their *Schools* or *Synagogues*, I have not yet learned. That some of these were without the *City*, that proveth nothing; for so might *Synagogues* be, and *Schools* too. *Epiphanius* treateth of those (*k*) *Oratories*, but there he speaketh not one word to shew the lawfulnes of civil businesses to be done in them: could that be proved, a difference would easily be shewn. Some say, they were (*l*) *Synagogues*, others (*m*) *Schools*. Of this *House of Prayer*, mention is made, *Act.* 16. 13. in which St. *Paul* sate down and spake unto the women: which gesture intimateth rather preaching than praying: true, all gesture was in use for prayer; standing, kneeling, sitting; *Abraham stood before the Lord Gen.* 18. 22. that is, *he Prayed*. *The Publican stood afar off and prayed*, *Luk.* 18. 13. whence

(*k*) Epiphan. Tom. 2. l. 3. c. 80 Hæres. Act. 6. 13.

(*l*) Philo Jud. de vita Mosis. 530.

whence by way of proverb they said, (n) *Sine stationibus hic mundus non subsisteret.* Were it not for standings, the world could not stand: Stevens kneeled, Acts 7. 60. David sate before the *Lord*, and said, &c. 2 Sam. 7. 18. Yet *sitting*, when the speech is to the people, not to the *Lord*, implieth *preaching*, not *prayer*. It is probable, that as at the gate of the *Temple*, so at the gate of these *Oratories*, the proper sort of people assembled to expect almes; whence some use the word (o) *Prosucha*, to signify an *Hospital*.

n R. Juda in Mus. vide Druf. pract. Mat. 6. 5.

o Quæ te quæro Proseucha? Juven. Sat. 3.

The (p) *Talmudists* taxed the peoples negligence in prayer, saying, they used three sorts of *Amen*, and all faulty. *A faint Amen*, when they prayed without fervency. *A hasty Amen*, when they said *Amen* before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were asleep, dividing the word *A-men*. The first they termed יתום *Jethoma*, *pupillum*. The second חטופה *Chetupha*, *surreptitium*. The third, עצלתים *Ketsuna*, *Sessile, quasi in duas partes sedum per oscitantiam.*

p Carinus de locis V. Testam. cap. 5 p 32.

CHAP. III.

Of the Gates of Jerusalem.

THE Gates of the whole circuit of the (a) wall about *Jerusalem* were nine: *The sheep-gate*, Nehem. 3. 1. This was near the *Temple*, and through it were led the *Sheep* which were to be sacrificed, being washed in the pool *Bethesda* neer the Gate. *The Fish-gate*, Nehem. 3. 3; Before this *Judas* is thought to have hanged himself. (b) Some think that these two Gates, and likewise the *Horse-gate*, Nehe. 3. 21. were so called, because they were in manner of three several

a Scheidler in antiq. tit.

b Stuplitz ant. viol. l. 2. c. 11.

veral *Market-places*; and at the east Gate *Sheep*, at the other *Fish*, and at the third *Horses* were sold. The *Old-gate* was so called, because it was supposed to have remained from the time of the *Jebusites*, and not to have been destroyed by the *Assyrians*. It was near *Calvary*, and without this Gate *Christ* was crucified. Concerning the other Gates, little is spoken.

Touching the Gates of the *Temple*, there were (c) two of principal note, both built by *Solomon*: the one for those that were new married; the other for mourners and excommunicate persons. The mourners were distinguished from the excommunicate persons, by having their lips covered with a skirt of their garment: none entred that Gate with their lip uncovered, but such as were excommunicate. Now the *Israelites* which on the *Sabbath* dayes sate between those Gates, said unto the *new married*, *He, Whose Name dwelleth in this house, glad thee with Children*; unto the *mourners*, *He, which dwelleth in this house, glad and comfort thee*; unto the *excommunicate*, *He, which dwelleth in this house, move thy heart to hearken to the words of thy fellows.*

c R. Jud. in l. Moed. Vide Drusii prolus. Jom. 9. 22.

Among the *Jews*, the Gates were places of chiefest *strength*; so that, they being taken or defended, the whole City was taken or defended: & they were chief places of *jurisdiction*; for, in them *Judges* were wont to sit, and decide controversies: Hence proceeded those phrases: *The gates of Hell shall not prevail against*, &c. And, *Thy seed shall possess the gate of his enemies.*

THE

Chap. IV.

Of their Groves, and High-Places.

THe ancient *Heathens* did not only not build *Temples*, (a) but they held it utterly unlawful so to do. The reason of this might be, because they thought no *Temple* spacious enough for the *Sun*, which was their chief *God*. Hence came that saying, (b) *Mundus universus est Templum Solis*, *The whole World is a Temple for the Sun*. Moreover, they thought it unfit to straiten and confine the supposed infiniteness of their fancied *Deities* within walls: and therefore, when after-times had brought in the use of *Temples*; yet their *God Terminus*, and divers others of their *Gods* were worshipped in *Temples open-roofed*, which were therefore called *Hypæthri*. This I take to be the reason why they made choyce of *Hills* and *Mountains*, as the conveniencest places for their Idolatry. These *consecrated Hils* are those *High places* which the *Scripture* so often forbids. Afterwards, as the number of their *Gods* increased, so the number of their *consecrated hils* was multiplyed, from which their *Gods* and *Goddesses* took their names, as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautify these *holy Hills*, the places of their Idolatrous worship, they beset them with trees, and hence came the *consecration of Groves*, and *Woods*, from which their Idols many times were named. (c) At last some choyse and select *Trees* began to be *consecrated*. (d) Those *French Magi* termed *Dryadæ* worshipped the *Oak*, in *Greek* termed δρῦς, and thence had their names. The *Etrurians* worshipped an *Holm tree*: And (e) amongst the *Celtæ*, a *tall Oak* was the very Idol, or Image of *Jupiter*.

a Hospin. de ori. Templ. p. 1.

b Alex. ab Alex. lib 2. cap 22.

c Populus Alcida gratissima, Vitis Latche, Formosa Myrtus Veneri, sua Laurea Phœbo. Virg. Eclog. 7.

d Plin. nat. hist. l. 16. c. 44.

e Maximus Tyrius, Dis. 38. fol. 22. edit Steph.

Among

Among the *Israelites* this Idolatry began under the *Judges*, *Othniel* and *Ehud*, *Judg.* 3. 7. And at the last it became so common in *Israel*, that they had peculiar *Priests*, whom they termed *Prophets of the Grove*, 1 *Kin.* 18. 19. and *Idols* of the *Grove*, that is, *peculiar Idols*, unto whom their Groves were consecrated, 2 *King.* 23. 7. 2 *Chron.* 15. 16. As *Christians* in the consecration of their *Churches* make special choyce of some peculiar *Saints*, by whose names they call them, as *Saint Peters Church*, *Saint Pauls*, *Saint Andrews*, &c. So they consecrated their *Groves* unto particular *Idols*, whence in prophane Authors we read of *Diana Nemorensis*, *Diana Ardeatina*, *Albanea Dea*; all receiving their names from the *Groves* in which they were worshipped: yea the *Idol* it self is sometimes called by the name of a *Grove*: *Josiah brought out the Grove* from the house of the *Lord*, 2 *King.* 23. 6. It is probable, that in this *Idol* was pourtraied the form and similitude of a *Grove*, and thence it was called a *Grove*; as those silver similitudes of *Dianas Temple*, made by *Demetrius*, were termed *Temples of Diana*, *Act.* 19. 24.

Chap. V.

Their Cities of Refuge.

THese places of *Refuge*, appointed by *God*, differed from those of *Hercules*, and *Romulus*, and other *Heathens*; because *God* allowed safety only to those who were guiltless in respect of their intention: but the others were common Sanctuaries, as well for the guilty as the guiltless. If any man did fortuitously or by chance kill another man, in such a case liberty was granted unto the offendor to fly, at

first

first unto the *Altar* for refuge, as is implyed by that Text of Scripture, If any man come presumptuously unto his neighbour, to slay him with guile, thou shalt take him from mine *Altar*, *Exod.* 21. 14. Yea, we may conjecture this custome of refuge, to have continued in force alwayes by the practice of *Joab*, 1 *King.* 2. 28. Notwithstanding, lest the *Altar*, might be too far distant from the place, where the fact might be committed, it is probable, that therefore *God* ordained certain *Asyla*, or *Cities of Refuge*, which for the same reason, are thought to have been (*a*) equally distant one from the other in *Canaan*: These Cities were in number six; *Bezer* of the *Reubenites* Country; *Ramoth* in *Gilead* of the *Gadites*; and *Golan* in *Basan*, of the *Manassites*: These three *Moses* separated beyond *Jordan*, *Deut.* 4. 41, 43. The other three appointed by *Joshua* in the Land of *Canaan*, were *Cadish* in *Galile* in Mount *Naphtali*; *Shechem* in *Ephraim*; and *Kiriath-arba* (which is *Hebron*) in the Mountain of *Judah*, *Joshua* 20. 7. Three other Cities of like nature, *God* promised the *Israelites* upon condition of their obedience, after their Coasts were inlarged; but it seemeth, that disobedience hindred the accomplishment thereof: for the Scripture mentioneth not the fulfilling of it.

(*a*) *R. Salom. Jarchi, Deut.* 19. 3.

Concerning these Cities, the *Hebrews* note from these words, *Thou shalt prepare the way*, *Deut.* 19. 3. That the *Senate*, or *Magistrates* in *Israel* were bound to prepare the wayes to the *Cities of Refuge*, and (*b*) to make them fit, and broad, and to remove out of them all stumbling blocks and obstacles: and they suffered not any hill or dale to be in the way, nor waterstreams, but they made a bridge over it; that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not less than two

(*b*) *Maimon. in Rotsach. c. 8. sect. 5.*

two and thirty Cubits; and at the partitions of the waye, they set up a writing, *Refuge, Refuge*, that the Manslayer might know and turn thitherward. On the fifteenth of the moneth *Adar*, or *February*, every year, the *Magistrates* sent out Messengers to prepare the waye.

Furthermore it was provided, that two or three wisemen should be employed, to perswade the *Avenger of blood*, if haply he did pursue the Manslayer on the way, that he should offer no violence, until the cause were heard and examined. The manner of examination was thus, the Consistory or Bench of *Justices*, who lived in that quarter, where the murder was committed, (*c*) placed the party, being brought back from the *City of Refuge*, in the Court or Judgment Hall, and diligently enquired and examined the cause, who if he were found guilty of voluntary murder, then was he punished with death; but if otherwise the fact was found casual, then did they safely conduct the party back again to the *City of Refuge*, where he injoyed his liberty, not only within the walls of the City, but within certain territories and bounds of the City, being confined to such and such limits, until the death of the *High-priest*, that was in those dayes; at what time it was lawful for the offendor to return and come into his own City, and unto his own house, even unto the City from whence he fled, *Josh.* 20. 6. By this means the offendor, though he was not punished with death, yet he lived for the time a kind of exile from his own habitation, and for the abatement of his wrath, who was the *Avenger of blood*. (*d*) The *Arcopagita* had a proceeding against casual man-slaughter, not much unlike; punishing the offendor *arcuatim*, with *an years banishment*:

(*c*) *Paul. Fag. Numb.* 35. 6.

(*d*) *Masius in Jos. cap.* 20.

Why

Why the time of this exilement was limited to the death of the *High-priest* at that time, is not agreed upon by Expositors. But it is most probably thought, that the offendor was therefore confined within that City as within a prison, during the *High-priest's* life, (e) because the offence did most directly strike against him, as being amongst men *Deus, princeps sanctissimus, The chief God on earth.*

(e) *Masius ibid.*

THE THIRD BOOK

treateth of Dayes and Times.

CHAP. I.

Their Dayes, Hours, Weeks, and Years.

BEFORE we treat of their Feasts, it will be needful by way of Preface, to understand somewhat concerning the divisions of their *Dayes, Hours, Weeks, &c.*

Their *Day* was twofold: *Natural*, containing *day* and *night*, and consisting of 24. hours: or *Artificial*, beginning at *Sun-rising*, and ending at *Sun-set*. Of this is that, *Are there not twelve hours in the day? Joh.* 11. 9.

The *Natural day* was again two-fold, *Civil*, *a working day*, which was destined for civil businesses and works: this began at *sun-rising*, and held till the next *sun-rising*, *Matth.* 28. 1. or *Sacred*, a Festival or Holy-day, destined for holy exercises: this began at *sun-set*, and continued till the next *sun-set*.

Their

Their night was divided into four *quarters*, or *quarter-hours*, termed four *Watches*, each *Watch* containing three *lesser hours*. The *first* they called *caput vigiliarum*, the beginning of the Watches, *Lamen.* 2. 19. The *second* was the *middle Watch*, *Judg.* 7. 19. more usually termed, because there were onely three Watches, as (a) *Drusius* would perswade, but because it durst till *mid-night*. The *third Watch* began at *mid-night*, and held till three of the clock in the morning. [If he come in the *second*, or *third Watch*, *Luke* 12. 38.] The *last*, called the *morning Watch*, *Exod.* 14. 24. began at three of the clock, and ended at six in the morning. In the *fourth Watch* of the night *Jesus* went out unto them, *Matt.* 14. 25. These *Watches* also were called by other names, according to that part of the night which closed each watch. The *first* was termed *at the Even*. The *second*, *at Midnight*. The *third*, *at Cock-crowing*. The *fourth*, *at the Morning*. [*Know ye when the Master of the house will come, at even, or at Midnight, or at Cock-crowing, or at the Morning*, *Mark* 13. 35.]

a *Drus. Judic.* 7. 19.

The day was likewise divided into four *quarters*, as appeareth by the Parable of the Labourers hired into the Vineyard, *Mat.* 20. The *first quarter* began at six of the clock in the morning, and held till nine. The *second quarter* ended at twelve of the clock. The *third quarter* at three in the afternoon. The *fourth quarter* at six in the night. The first quarter was called the *third hour*, *vers.* 3. The second quarter the *sixth hour*, *vers.* 5. The third quarter the *ninth hour*, *vers.* 5. The last quarter the *eleventh hour*, *vers.* 6.

Where note, that the three first *quarters* had their names from that hour of the day, which closed the quarter, (for they began the count of their lesser

hours, from six o'clock in the morning, and our 8, 7, 9, 10, 11, 12 (*a*) was their 1, 2, 3, 4, 5, 6: 7, 8, 9, 10, 11, 12 (*b*) onely the last was called the *eleventh hour* by our *Saviour Christ*; whereas among the common people, it either was called, or should have been called by proportion with the rest, the *twelfth hour*; to intimate unto us, that though *God* in his mercy accept Labourers into his Vineyard *eleven hours* of the day, yet he seldom calleth any at the twelfth; for, that is rather an hour to discharge Servants, than to admit new.

Some Expositors finding mention of the dawning of the day in this Parable, *verse* 1. (*b*) they reckon the four quarters of the day after this manner; *Hora prima, hora tertia, hora sexta, hora nona*; where first they err, in taking the *Dawning* of the day for the *first hour* of the day; for so, the *Dawning*, signifieth the *last quarter of the night*, called the *Morning watch*. Secondly, they err in making the *last quarter of the day* to be the *ninth hour*, for what then shall become of the *eleventh hour*, mentioned in the same Parable?

(*a*) Erat autem primum tempus, a prima usque ad tertiam & dicebatur prima hora; secundum erat a tertia, usque ad sextam, & dicebatur hora tertia; tertium a sexta usque ad nonam, & dicebatur hora sexta; quartus a nona usque ad undecimam quæ erat duodecima, & dicebatur nona. Refellit hanc opinionem Beda, suscipiens licet a multis retentam, ut ipse ait; quibusdam de multitudine, cujus numerus infinitus, etiam apud hos fluctuat. Juxta supradictam ait, Tolete, qui excludunt undecimam, videntur tamen assercida est contra se quadripartita dei divisio: in hac patissimum illorum error fuisset, quod hi non primam faciunt, nos invenimus, horam undecimam invenimus, excludunt tamen: unde in mente Evangelistarum magis allusum, quam ad regulam, videtur hora prima dici, qua in illorum scripta sunt quatuor nostra vigiliæ. Vid. Tolet. in Joan. cap. 19. Annotat. 2.

By this division of the day into these four *quarters*, or *greater hours*, the *Evangelists* are reconciled touching our *Saviour's* Passion. He was crucified at the third hour; *Mark* 15. 25. St. *John* intimateth his examination before *Pilate*, to have been *hora quasi sexta*: *about the sixth hour*; *Joh.* 19. 14. In the first place, understand by his Crucifying, not his *hanging on the Cross*, which

which was not till the sixth hour, Luke 23. 44. nor his *exspiration*, which was not till the ninth hour, Matth. 15. 34. but his *Examination under Pilate*, at which time the people cried out, *Crucifie him, Crucifie him*; and then the third and sixth hour will easily be reconciled: for, these two hours immediately following one another, what was done on the third hour, might truly be said to be done about the sixth.

Lastly, this sheweth that the hours among the *Jews* were of two sorts; some lesser, of which the day contained twelve; others greater, of which the day contained four, as hath been above shewn: the lesser are termed *hours of the day*, Are there not twelve hours in the day? *Joh.* 11. 9. The greater some term *hours of the Temple*, or *hours of prayer*. Peter and John went up into the *Temple* at the ninth *hour of prayer*, Act. 3. 1. But in truth there are but three hours of prayer, *the third, the sixth, and the ninth*; which are instituted by *Abraham*, the *sixth* by *Isaac*, and the *ninth* by *Jacob*. The *third hour* the *Holy Ghost* descended upon the *apostles*, Act. 2. 15. About the *sixth*, *Peter* went up to the house-top to pray, Act. 10. 9. At the *ninth*, *Peter* and *John* went into the *Temple*, Act. 3. 1.

e Drusius in praefat. Act. 3. 1. Non fuisse ultra tres horas precationis in die apud Judaeos, clare testatur David Kimchi.

From these greater hours of the day and night, the *Canonical hours* in use in the *Roman Church* had their beginning; (d) each *Canonical hour* containeth three lesser hours, so that in the whole night and day there are eight *Canonical hours*. At six of the clock in the evening began the first, and that is termed *Vesperarum*, or *Prospectivum*, or *Prospectinum* simply, *Cossinum* being understood, their *Vespertine*. At nine of the clock at night began the second, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturn*. At three of the clock in the

d Vid. Bellar. de bonis oper. in part. lib. 1. cap. 10.

the morning, being their *Matutinum* their *Matines*. The canonical hours for their day-service were named *Hora prima, tertia, sexta, nona*. Their first hour began from six of the clock in the morning, and held till nine; the third from nine till twelve, the sixth from twelve till three, the ninth from three till six at night.

The Dial in use among the ancient *Jews*, differed from that in use among us: theirs was a kind of stairs, the time of the day was distinguished not by *lines*, but by *steps*, or *degrees*, the shade of the Sun every half hour moved forward to a new *degree*. In the Dial of *Ahaz* the *Sun* went back ten *degrees*, *Magnaloth*, *Degrees*, *steps*, not *lines*, *Isai.* 38. 8.

Their weeks were two-fold; the one was *ordinary*, consisting of *seven dayes*; the other *extraordinary* and *Prophetical*, consisting of *seven years*, *Dan.* 9. 24. The first is termed *Hebdomas dierum*, *a week of dayes*: the second, *Hebdomas annalis*, *a week of years*.

The *Hebrews* at first measured their Moneths according to the course of the *Sun*, whence they are called *Menses solares*; and then every Moneth consisted of thirty dayes. The waters prevailed from the seventeenth day of the second Moneth, *Gen.* 7. 11. unto the seventeenth day of the seventh Moneth, *Gen.* 8. 4. that is full five Moneths. If we will number the dayes, they were an hundred and fifty, *Gen.* 7. 24. Whereby it appeareth that every Moneth contained full thirty dayes. After the *Israelites* departure out of *Egypt*, then they numbered their Moneths by the course of the *Moon*; these are termed *Menses Lunares*; they contained either thirty dayes, and then they were called *Menses pleni*, *full Moneths*, or twenty nine dayes, and then they were called *Menses* [illegible]

The *Sun* exceedeth the *Moon* in her course eleven dayes, (c) hence every third or second year one moneth was inserted. Now because the twelfth moneth in the *Hebrew Kalendar* was called *Adar*, hence when a moneth was inserted, the last was called *Ve-adar*, The second-*Adar*.

c *Vid. Kalendarium Hebraicum Munsteri. p. 61.*

Before their captivity in *Babylon*, they counted their moneths without any name, according to their number; the *First*, *Second*, *Third moneth*, *&c.* After their return from *Babylon*, they called them by these names:

1. *Nisan*, it was also called אביב *Abib*, which signifieth an *Ear of Corn*: In this moneth Barley began to be *eared*. — 1 — {March. / April.}

2. *Iiar*, it was also called יר, which signifieth *beauty*: then the trees began to be *beautified* with buds and blossoms. — 2 — {April. / May.}

3. *Sivan.* — 3 — {May. / June.}

4. *Thamuz.* — 4 — {June. / July.}

5. *Ab.* — 5 — {July. / August.}

6. *Elul.* — 6 — {August. / September.}

7. *Tisri*, otherwise called *Ethanim.* — 7 — {September. / October.}

8. *Marchesuan*, it was also called *Bul.* — 8 — {October. / November.}

They answered to part of

9. *Cisleu.*	9	November. / December.
10. *Tebeth.*	10	December. / January.
11. *Sebebeth.*	11	January. / February.
12. *Adar.*	12	February. / March.
Ve-adar.		

Before their coming out of *Egypt*, they (*f*) began their year in the moneth of *Tisri*, and thus they continued it alwayes after for civil affairs, for their date of buying, selling, their *Sabbatical years*, years of *Jubile*, &c. After their coming out of *Egypt*, they began their year in the moneth *Nisan*, and so continued it for the computation of their greater Feasts.

(*f*) Ἐν τῷ μηνὶ Θὼθ, ὅπερ ἐστὶν αὐτοῖς πρωτομηνία τοῦ ἔτους, ἐπὶ τῶν ἀρχαίων Αἰγυπτίων. ἐμφανὲς δὲ τοῦτο Ἕλλησιν ἐστὶν ἀπὸ τῶν βιβλίων, ἃ ἐκάλουν Ἑρμαϊκὰ στοιχεῖα. Ἐκάλουν δὲ καὶ ἐνιαυσίους, ἐπειδὴ κατὰ τὸν ἐνιαυσίους χρόνους ἐγίνοντο. Joseph. Antiq. l. 1. c. 3. Mendosè autem annum primo mense, qui necesse erat olim secundus apud Hebræos, sicut & Dies apud Macedones.

CHAP. II.

Of their Feasts.

BEfore we descend to their particular *Feasts*, first we will see the manner of feasting in general. Their ordinary meals, as they were not many in a day, so neither were they costly. They were called (*a*) *Arucoth*, which word signifieth properly, such fare as travellers and wayfaring men use on their journeys. The word is used, *Jerem.* 40. 5. *So the chief Steward gave him victuals and a reward, and let him go*: likewise, *Pro.* 15. 17. *Better is a dinner of green herbs where love is.* The extraordinary and more liberal kind of entertainment by way of feasting, was commonly called (*b*) *Mis-*

(*a*) אֲרוּחוֹת Res fauere, significat victitare. (*b*) מִשְׁתֶּה Convivium, compotatio. Dicitur à potando, sive bibendo, ut Græci ἑορτάσιμον, ab edendo ejus partem.

schte,

sobre, from their liberal drinking at such meetings. There was also another kind of feasting, wherein they made merry together, eating the remainders of their Sacrifices; this they termed (*c*) *Chag*. From this custom of having a Feast at the end of their Sacrifices, the *Christians* of the *Primitive Church* instituted their *Love-feasts* to (*d*) succeed the *Lords Supper*: In both these greater and more solemn *Feasts*, there were some Ceremonies used by them as *preparatory to the Feast*; others in their *giving thanks*; others in their *gesture at Table*.

The *Ceremonies preparatory* were principally these three. 1. *Salutation*. 2. *Washing the feet of the guests*. 3. *Pouring oyl on them*.

Their *salutations* were testified either by *words*, or some *humble gesture of the body*. By *words*, and then these were the usual forms, *The Lord be with you*, or *The Lord bless you*, *Ruth* 1.4. From the last of these, *blessing* is often taken in Scripture for *saluting*. If thou meet any, (*e*) *bless* him not; or if any *bless* thee, answer him not again, saith *Elisha* to *Gehazi*, 2 *King*. 4.29. The sense is, as our *English* renders it, *salute him not*. Sometimes they said, *Peace be unto thee*, *Peace be upon thee*, *Go in peace*, and such like: *When ye come into an house salute the same*; *and if the house be worthy*, *let your peace come upon it*, *but if it be not worthy*, *let your peace return unto you*, *Matt.* 10. 12. 13. By *gesture*, their *salutations* were signified sometimes by *prostrating the whole body*, sometimes by *kissing the feet*, *Luke* 7. 38. commonly by an (*f*) *ordinary kiss*. *Moses* went out to meet his Father-in-law, and did obeysance and *kissed him*, *Exod.* 18.7. Moreover *Joseph kissed* all his Brethren, and wept upon them, *Gen.* 45.15. This Saint *Paul* calleth an *holy kiss*, 1 *Cor.* 16. 20. Saint *Peter*, a *kiss of Charity*, 1 *Pet.* 5. 14.

c *Xen.* Ἐστιᾶσθαι ἐπὶ τῷ θύειν ἐστὶ συνεστιᾶσθαι, *i. to eat at a Feast*.
d *Eusebius celebrates*
1 *Cor.* 11. *Hac autem practicis.*
e *Tertul. l. 4. adverſ. Marcion.*
f *Xenophon de inſtitut. Cyr. l. 1. p. 17. 22. lib. 5. p. 113.*

(g) *Tertullian* calleth it *osculum pacis*, a *kiss of peace*. These were *kisses* which a *Cato* might give, and a *Vestal* receive: Of this sort the *Jews* had (h) three kinds, 1. A *kiss of salutation*, which hath been specified by some of those former instances. 2. A *kiss of valediction*; Wherefore hast thou not suffered me to *kiss my* sons and my daughters, *Gen.* 31. 28? 3. A *kiss of homage*; the word signifieth a *kiss of state or dignity*, but it was to testifie their *homage*, and acknowledgment of their *Kings* soveraignty. Then *Samuel* took a viol of oyl, and poured it upon *Saul's* head and *kissed* him, *1 Sam.* 10. 1. And unto this they refer that in the second *Psalm*, *Kiss the Son lest he be angry*. These *salutations*, how soever they were such as were used mutually, sometimes in their meetings abroad upon the way; yet were they such, as were used also in their entertainments, as clearly appeareth by many of those fore-quoted examples.

The second *Ceremony preparatory* was, (i) *washing their feet*. And the man brought the men unto *Joseph's* house and gave them water, and they did *wash their feet*, *Gen.* 43. 24. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who, to leave an example of humility behind him, *washed his Disciples feet*, *John* 13. 5. And *Abigail*, when *David* took her to wife, said, Behold, let thine Handmaid be a servant, to *wash the feet* of the servants of my Lord, *1 Sam.* 25. 41. For this purpose they had certain vessels in readiness for such imployments: that which our *Saviour* used, we translate a *Bason*, *John* 13. 5. He poured out water into a *Bason*. The word there used, signifieth in general a *Vessel*, and is there used for that which in strictness of speech, the *Grecians* termed [illegible] (i.e.) a *Vessel for our feet*: Some may here make the question,

g *Tertul. de orat. cap.* 14.

h *Vid. Drusium de ósculo, Exod. cap.* 18.

נשיקות, *Osculationes, Osculi pluralis, osculo propinquorum.*

נשיקות נרחים, *Neshikoth perishuth, Oscula separationis.*

נשיקות גדולה *Neshikoth gedole, Oscula magnitudinis.*

i *Latio pedum more discubitum, non solum Judæis, sed & gentibus ipsis erat usitata: Locus hic tuus est, his accumbo, sorte aquam petebas. Plautus Persa.*

sion, whence this water was poured? I see no inconvenience, if we say, that there were usually in their Dining-rooms greater vessels, from which they poured out into lesser, according as they needed; of which sort it is not improbably (*k*) thought that those Water-pots were, mentioned, *John* 2. 6. There were set there six *water-pots* of stone, after the manner of the *purifying* of the *Jews*. By *purifying* there, understand this complemental *washing* of which we treat: Now if we consider the washing of their hands, useall and commendable in it self, though superstitiously abused by *Scribes* and *Pharisees*, and the washing of their feet before and after meal, (for our *Saviour* washed his Disciples feet after supper) which second washing, the *Hebrews* say it was in use only at the *Passover*, there must needs be use of great store of water in their greater Feasts; and therefore no marvel if many and capacious vessels stood in readiness. Farther we are to note, that as the office was servile and base, so the vessels: which observation giveth light to that, *Psalm* 60. 8. *Moab is my wash-pot*; that is, the *Moabites* shall be basely subject unto me, as the pot in which I *wash my feet*.

(*k*) *Stuck. antiq. conviv.*

The third *Ceremony preparatory* was *pouring out of oyl*. A woman in the City brought an Alabaster-box of ointment, and stood at his feet behind him weeping: and began to *wash his feet* with tears, and did wipe them with the hairs of her head, and kissed his feet, and *anointed them with the ointment*, *Luke* 7. 37, 38. It was also poured *upon the head*, whence in the same place, *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyl thou didst not anoint*, *vers.* 46. *Psal.* 23. 5. *Thou anointest mine head with oyl.*

After

After these *Circumstances of preparation* had been performed, then they proceeded to *giving thanks*. The *Master of the house* sitting down together with his Guests, took a *cup full of wine* in his right hand, and therewith began his *Consecration* after this manner; (l) *Blessed be thou, O Lord our God, the King of all the world, which createst the fruit of the vine.* Having said thus, he first lightly tasted of the wine, and from him it past round the Table. This Grace or Thanksgiving they call (m) *Bircath haiain, The blessing of the Cup.* With this *Christ* himself seemeth to have begun his Supper; *He took the Cup, and gave thanks, and said, Take this and divide it among your selves, for I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come, Luk.* 22.17, 18. After the *blessing of the Cup*, the *Master of the house* took the *bread*, which they did *scindere*, but not *abscindere*, lightly cut for he easier breaking thereof; but not cut in sunder; and holding this in both his hands, he *consecrated* it with these words, *Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth.* This *consecration of bread* they termed, (n) *Bircath hamotsi.* After the *consecration*, he *brake the bread*, (whence the *Master of the house*, or he who performed these blessings in his stead, was termed (o) *Habotseang* i.e. *The breaker.* The bread being broken, he distributed to every one that sate at the Table a morsel; which being done, then they began to feed upon the other dishes that were provided. This rite of blessing both the cup and the bread, they observed onely in their solemn Festivals; otherwise they consecrated the bread alone, and not the cup. In their feast-time, they seasoned their meat with good conference, such as might either yield matter of instruction, or exercise their wits; which practise was also observed in their

ברוך אתה ויאל חינו העולם צלה בורא פרי הגפן

benedictus sis tu Domine Deus noster rex mundi, qui creas fructum vitis.

m ברכת הגפן

n ברוך אתה הלחם

Lamb. Hiuerpus. Drusius in N. T. part. altera p. 78.

o חבוצע

Christian (o) *Love-feasts*. Of the first sort was that parable proposed by our blessed *Saviour* at a Feast, *Luke* 14. 7. Of the second was *Samsons* riddle, which he proposed unto his companions, *Judg.* 14. 12. At the end of the Feast they again gave thanks, which was performed in this manner, either by the *Master of the house* himself, or by some Guest, if there were any of better note at the Table: he taking a cup of wine in both his hands, began thus, *Let us bless him who hath fed us with his own, and of whose goodness we live*: then all the Guests answered, *Blessed be he of whose meat we have eaten, and of whose goodness we live*. This *Grace* they called (p) *Bircath Hamazon*. (q) And this is thought to be the cup wherewith *Christ* after Supper commended the mystery of his blood to his Disciples: after this, he which began the thanksgiving proceedeth, *Blessed be he, and blessed be his name, &c.* annexing a longer prayer. In which he gave thanks: First, for their present food. 2. For their deliverance from the *Ægyptian* servitude. 3. For the Covenant of Circumcision. 4. For the Law given by the ministry of *Moses*. Then he prayed that *God* would have mercy, 1. On his People *Israel*, 2. On his own City *Jerusalem*, 3. On *Sion* the Tabernacle of his glory, 4. On the *Kingdom* of the House of *David* his annointed, 5. That he would send *Elias* the Prophet; Lastly, That he would make them worthy of the dayes of the *Messiah*, and of the life of the world to come.

o Non tam cœnam quam disciplinam, *Tertul. Apolog. c. 39.*

p ברכת המזון

q *Vid. p. Pag. in Pirc. Elier.*

This prayer being ended, then all the Guests which sate at the Table, with a soft and low voice, said unto themselves in this manner; *Fear ye the Lord all ye his holy ones, because there is no penury to those that fear him; the young Lions do want and suffer hunger, but those that seek the Lord want no good thing*. Afterward he which

began

began the Thanksgiving, *blessed the cup* in the same form of words, as he used at the first sitting-down; saying, *Blessed be thou, O Lord God, the King of the world, which createst the fruit of the vine*: And therewith he drank a little of the wine, and so the cup passed round the Table. Thus they began and ended their Feasts, with the *blessing of a cup*: this cup they termed כוס של הלל *Cos hillil*, *Poculum laudationis*, *A cup of thanksgiving*: and *both these cups* are mentioned by Saint *Luke*; and, which is worth our observation, the words of Consecration, whereby it was instituted, as part of the blessed Sacrament in the *New Testament*, were added only to the last cup. *This cup is the New Testament in my blood, which is shed for you.* After all this, they sung (r) Hymns and Psalms, which also was practised by our blessed *Saviour*, *Mark* 14. 26. So that howsoever He used not any superstitions, either then practised, or since added by after-*Jews*, (as the drinking of (s) four cups of wine, (t) or the breaking of the bread with all ten fingers, in allusion to the ten Commandments, &c.) yet in the beginning, and ending, we see his practise suitable with theirs. If any desire a larger discourse of these Blessings, noted out of the *Rabbines*, let him read * *P. Fagius* his Comment on *Deuteron.* 8. 10. from whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seem to make the *blessed Sacrament* of our Lords body and blood, a *Jewish Ceremony*, I answer No; For as a kind of initiatory purification by water, was used before by the *Jews* of old, and no *Proselyte* was admitted into the Church of the *Jews*, without this purification: yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turks* and *Saracens*. Thus neither was breaking the bread *sacramental* to the *Jew*; but then it became a *Sacrament*, when *Christ* said of it,

This

r *Scalig. de emend. Temp. l. 6. p. 273.*

s *Moses Kotsensis fol. 118. col. 1.*

t *Sebastian. Munster. Mat. 26.*

* *It. prec. Hebr. per Fagium editas.*

This is my body. This Cup is the *New Testament* in my blood, &c. *Luke* 22. 29. The *Jews* could not say, The Cup of blessing which we bless, is it not the communion of the blood of Christ? 1 *Corinth.* 10. 16.

The last thing considerable in their *Feasts*, is their *gesture*. In the dayes of our *Saviour*, it is (*x*) apparent that the gesture of the *Jews* was such as the *Romans* used. The Table being placed in the middest, round about the Table were certain Beds, sometimes two, sometimes three, sometimes more, according to the number of the Guests; upon these they laid down in manner as followeth: each Bed contained three persons, sometimes four, seldom or never more. If one lay upon the Bed, then he rested the upper part of his body upon the left elbow, the lower part lying at length upon the Bed: but if many lay on the Bed, then the uppermost did lye at the Beds head, laying his feet behind the seconds back: In like manner the third or fourth did lie, each resting his head in the others bosome. Thus *John* leaned on *Jesus bosome*, *John* 13. 23. This first is an argument of *special love* towards him, whom the *Master of the house* shall take into his own *bosome*: *John he was the beloved Disciple.* Secondly, an argument of *purity* amongst others, resting in one anothers *bosome*. *Many shall come from the East and West, and shall sit down with Abraham, Isaac, and Jacob, Matt.* 8. 11. And where shall they sit? In *Abrahams bosome*, *Luke* 16. 22. that is, they shall all sit at the same Table, be partakers of the same glory. Thus *Christ*, he was in the *bosome of his Father*, *John.* 1. 18. that is, in the *Apostles* phrase, *He thought it no robbery to be equal with his Father.* Their Tables were perfectly circular or round, whence their manner of sitting was termed (*y*) *Mesbib*, *a sitting round*; and their phrase of inviting their Guests

(*x*) *Vocet quibus usi sunt Evangelista sonant accubitum vel sessionem, ut videtur. Luk.* 22. *dicunt Beng. Matt.* 26. *Romani Beng. Luk.* 14. *dicunt Sirac. Mar.* 14.

(*y*) מסבה *Disturbitus, cujus radix est* סבב, *circumivit, Ambivit.*

guests to ſit down, was *Sit round*: We will not ſit round until he come hither, *1 Sam.* 16. 11. Again, Thy children ſhall be like Olive-plants *round* about thy table, *Pſal.* 128. 3. This cuſtom of lying along upon a *Bed*, when they took their meat, was alſo in uſe in *Ezekiel's* time, Thou ſateſt upon a ſtately *Bed*, and a Table prepared before it, *Ezek.* 23. 41. (y) And whether this were the cuſtom of the ancient *Hebrews*, I leave to be diſcuſſed by others. But unto this alſo doth *Amos* allude; They lay themſelves down upon clothes laid to pledg by every Altar, *Amos* 2. 8. that is, the (z) garments taken to pledg they uſe inſtead of *Beds*, when at their Altars they eat things ſacrificed to Idols: Yea, the plucking off their ſhoes when they went to table, implyeth this cuſtome of lying at the Table, to have been very ancient. The plucking off their ſhoes ſeemeth to have been generally received, when they were in *Egypt*; for this cauſe is it, that they had a ſtrict charge in eating the *Paſſover*, to have their ſhoes on their feet for greater expedition. The reaſon why they uſually pluckt them off, was, for the clean keeping of their Beds, on which they lay. Here, ſeeing the rule of obſerving the *Paſſover* requireth that it ſhould be eaten with their ſhoes on their feet, which argueth rather *ſtanding* than *lying upon a Bed*; it may be demanded whether *Chriſt* tranſgreſſed not againſt the firſt inſtitution thereof, in the manner of his ſitting at the Table? *Tremelius* anſwereth thus, and in my mind fully: (a) We muſt know, ſaith he, that *Exod.* 12. it was commanded after what manner they ready to depart out of *Egypt*, ſhould eat the *Paſſover* at that time, for the neceſſity of that time ſo required, namely, an haſty eating thereof: But afterward in the Law, where it is commanded that this Ceremony of the *Paſſover* ſhould be renewed

y *Philo Jud. p.* 388.

z *Petaſſi ſtamina erat ſeptentionis pellium diſcumbere. Qui ſperat pelles addere, dives erat. Ovid.*

a *Tremel. in Mat.* 26. 20.

renewed every year; those words are not added. Wherefore the *Hebrew Doctors*, both ancient and modern, do teach with one joynt-consent, that the commandment of *sprinkling the dore-posts with blood*, of *having on their shoes*, of *girding their loyns*, of *taking staves in their hands*, and *eating the Lamb in haste*, did not extend it self to the generations following, but only to have concerned that very night wherein they departed out of *Egypt*: (d) Yea, it was an ancient Tradition amongst them, that when they did in after times eat the *Passover*, they would sit down, or lean upon a Bed, as our *Saviour* and his Disciples did, in token of their deliverance obtained.

d Talmud. tract. de Pascha. Vid. Tremel. loco superius citato.

The parties that gave entertainment at their Feasts, were two: 1. (e) The *Master of the house*, 2. The *Master of the Feast*: They differed thus; the *Master of the house* was termed בעל הבית *Baal habeth*, οἰκοδεσπότης, *Paterfamilias*: The *Master of the Feast* was termed בעל משתה *Baal mischte*, συμποσιάρχης, *Triclinii Praefectus*. The *Master of the Feast* was the chief Servant attending the *Master of the house* in time of the Feast. Others add a (f) third sort, whom they would have to be *Praefecti morum*; in Greek they were termed ἀρχιτρίκλινοι. Their office was thought to have been the inspection of the Guests, that none should disorder themselves by drinking too much, whence they were called ὀφθαλμοὶ, *the Eyes of the Feast*. Such kind of Officers were in use in *Ahasuerosh* his Court, *Ester* 1. 8. and likewise among the (g) *Athenians*, but whether any such belonged unto the *Jews*, is justly doubted.

e Vide Casaubon. exercit. pag. 378.

f Gudenius Christianus. Vid. Casaubon. ibid.

g Athenaeus lib. 10.

The ancient *Jews*, they were both hospital, ready to entertain, and also liberal in their entertainment; their hospitality is commended throughout the Scripture, though now it be grown out of use among them,

there, as appeareth by what remained from one evening, the commencement of a second (*k*) that the first day he is Gnesch, a Guest, the second Yareach, a Neomenie; the third Barach, a Remainder. Their liberality appeared by remembring the poor at their Feasts, by sending them portions. Good portions were given for whom nothing is prepared, Nehem. 8. 10. (*l*) This was afterward practised by the Heathen, who in their solemn Feasts did not only entertain their Guests for the present but did also allow them certain junket to carry away with them. These they termed ἀποφορήτα, and likewise unto their Friends who were absent, they sent portions, which they termed μοῖρας. This observation giveth light to that *Canon* in the *Laodicean Council*, which forbiddeth *Christians* in their Love-Feasts, μοίρας πέμπειν, to *send portions*. The reason of which prohibition, I conceive to be threefold: First, That *Christians* might not symboline with *Heathen* people. Secondly, That none presuming that their portions should be sent them, might be absent themselves. Thirdly, That those present (especially the poorer sort, as it often falleth out) might not be injured, by having the best of their provision sent away in such *portions*.

(*k*) Profess. Buxtorf. Syntag. cap. 32. p. 493.

(*l*) Mos erat scribis in controversiis publicis mittendi singulis quibusque. Theophylact. in cap. 18. Matthæi. Identidem Plin. in Apollinar. Missum quidem mihi a te libellum & recondidi, & legendum. Lauderis autem Judaici in usu fuisse, refertur sacris literis, Nehem. 8, 10. Amicitiam probabat.

Here we may note for conclusion, that as the time of their Supper was toward the evening, and then they gave greatest entertainment; so the time of their Dinner was about the sixth hour of the day, that is, as we count, about noon. Kill meat and make ready, for the men shall eat with me at noon, *Gen.* 43. 16. *Peter* went up upon the house to pray about the *sixth hour*, then waxed he an hungred, and would have eaten, but whiles they made something ready he fell into a trance, *Act.* 10. 9, 10.

Moreover

Moreover, we may here note the difference between those *three cups* mentioned in Scripture, [illegible], 1 Cor. 10. 19. *The cup of Blessing*; and this is applied to those several cups used in their solemn Feasts, because of those blessings or thanksgivings annexed. Secondly, [illegible], Jer. 16. 7. *The cup of Consolation*; this was so called, because it was sent by special Friends in time of mourning, as intending by this drinking to put away sorrow and grief from the Mourner. Thirdly, [illegible], Psal. 116. 13. *The cup of Salvation*, this was used commonly after their *Peace-offerings*, which were vowed in way of thankfulness for benefits obtained. Whence the *Seventy Elders* commonly translated a *Peace-offering* [illegible], *a Sacrifice of salvation*, or *Salvation* it self.

Chap. III.

Of their Sabbath.

THe word שבת *Sabbath*, from whence our *English* word *Sabbath* is derived, signifieth *Rest*, and is applied to all *solemn Festivals*. They polluted my *Sabbaths*, Ezek. 20. 21. that is, my *Feasts*. Sometimes it is applied to the *whole week*. *Jejuno bis in Sabbato*, *I fast twice in the week*. Sometimes, and that most frequently, it is used for that Seventh day which God had set apart for his own service. This last was holy, either by a simple holiness which belonged unto it, as it was the Seventh day; or else by a double holiness occasioned by some solemn Feast upon the same day, and then it was called *Sabbatum magnum*, *a great Sabbath*, John 19. 30. For on that Sabbath day of which

Saint John speaketh; the *Feast of the Passover* happened that year.

The week-days are termed by the *Hebrews*, חולים *Cholim*, *prophane days*, by the *Greeks* [illegible], *working days*: but when they speak of them altogether, [illegible] *the space of time between the two Sabbaths.* (a) This was the time upon which the *Gentiles* desired to hear *Paul*, *Acts* 13. 42. In respect of the different degrees of holiness on days, the *Sabbath day* is not unfitly compared to a *Queen*, or rather to those whom they termed *Primary wives*; other *Feast days* to *Concubines*, or *Half-wives*; *Working-days* to *Handmaids*.

a Scalig. de emend. Temp. l. 6. p. 161. Item Beza in hunc locum.

The *Sabbath* began at (b) six a clock the night before: This the *Grecians* called [illegible], the *Hebrews* (c) *Biath Heschabbath*, the *entrance of the Sabbath.*

b Scalig. de emend. Tem. l. 6. p. 169. c. ערב השבת בואה

The preparation to the Sabbath began at (c) three of the clock in the afternoon. The *Hebrews* called this ערב השבת, *Gnereb haschabbath*, the *Sabbath-Eve.* by the ancient *Fathers* it was called (d) *Cœna pura*; the phrase is borrowed from *Pagans*, whose Religion taught them, in their Sacrifices to certain of their *Gods* and *Goddesses*, to prepare themselves by a strict kind of holiness; at which time of their preparation they did partake of a certain Supper, which, as it consisted of choise meats, such as those *Heathens* deemed more holy than others, so it was eaten with the observation of holy Rites and Ceremonies; hence they themselves were said, at this time of their preparation, to be in *casta*; and their preparatory Supper termed *Cœna pura*. Thus we see the reason why the *Fathers* called the *Sabbath-Eve*, *Cœnam puram*. By the *Evangelists* it was called [illegible] *A preparation*, *Mark* [illegible]. For distinction sake, we may call that foregoing day *A fore-preparation*. For the whole

c Josep. Antiq. lib. 16. 10

d Puritatibus Paganorum cœna pura appellabatur, cum illis apponi solita, qui in casto erant quod Græci ἁγνεύειν dicebant, vel ἁγνεύεσθαι. Isaac Casaubon. Exercit. 16. p. 662.

whole day was a kind of Preparation, as will appear by the particulars then forbidden. First, on this day they might go no more than three *Parsahs*; now a *Parsah* contained so much ground, as an ordinary man might go ten of them in a day. Secondly, Judges might not then sit in judgment upon life and death, as is shewn in the Chapter of Translation of Feasts. (*e*) Thirdly, all sorts of Artificers were forbidden to work, only three excepted, *Shoomakers*, *Taylors*, and *Scribes*: The two former for repairing of apparel, the other for fitting themselves by study to expound the Law the next day, and these were permitted but half the preparation-time to work.

e Casaubon. Exercit. 16 p. 477 ex Michlol Rimchi.

The best and wealthiest of them, (*g*) even those that had many servants, did with their own hands further the *preparation*; so that sometimes the Masters themselves would chop herbs, sweep the house, cleave wood, kindle the fire, and such like.

g Buxtorf Synagog. ad c. 10. ex Talmud.

In old (*h*) time they proclaimed the *Preparation* with noise of trumpets, or horns; but now the modern *Jews* proclaim it by the Sexton, or some under-Officer of the Church, whom they call שליח צבור *Scheliach tsibbur*, *The Messenger of the Congregation.*

h Buxtorf. Synagog. Judaic. ibid.

Concerning the sanctification of the *Sabbath*-day it self; In corrupter times, some things the *Jews* added over and above that which God commanded. In other things they took liberty where *God* granted none. In the first, they were *superstitious*; in the second, *sacrilegious.*

They took liberty. There were two thousand cubits between the *Ark* and the *Camp*, when they marched, *Josh.* 3. 4. And in probability, the same proportion was observed when they rested: this distance of ground some interpret to be one mile, some two:

some measuring it according to a lesser, others according to a longer cubit, which they term a *Geometrical cubit*: but all agree in this, that these two thousand cubits were a *Sabbath* days journey, though none, as I know, have observed the reason why it was so called, which I take to be this. On the *Sabbath*-day they were all to repair to the place of Gods publick worship, which was two thousand cubits distant from those who camped nearest: Hence follow four Propositions. 1. That two thousand cubits any where, by proportion might be called a *Sabbath-days journey*. 2. That to those who dwelt in the Camps more remote from the *Ark*, a *Sabbaths days journey* was more than two thousand cubits. 3. That it is now lawful on the *Sabbath* day to joyn with the Congregation in the place of Gods publick worship, though remote. 4. That it was unlawful for the *Jews*, hereupon to take liberty to walk idly whither they would, if it were not more than two thousand cubits, pretending it to be but a *Sabbath days journey*.

They added unto that which God commanded. 1. God said, Remember to keep holy a seventh day: In which words *God* sanctified one day to be *Sabbathum*, (*i*) they added *Sabbatulum*, so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *twofold*: some began the *Sabbath* sooner than others; this was done by the *Jews* dwelling at *Tyberias*, because they dwelling in a Valley, the Sun appeared not to them so soon as it did to others. Some again continued the *Sabbath* longer than others; this was done by those dwelling in *Sepphoris*, a City placed upon the top of a Mountain, so that the Sun shined longer to them, than it

(*i*) *Maimon. de Orig. Sab. cap. 3.*

did

did to others; thus both of these did *Addere de profano ad sacrum*, Add somewhat of the working-day, immediately going before, or immediately following after: none diminished of the *Sabbath*. (*k*) Hence *R. Jose wished that his portion might be with those that began the Sabbath with those of Tiberias, and ended it with those of Tsepphore.*

k Bynæus. comment. Masseket. c. 4. ex Masar.

2. God said, To morrow is the Rest of the holy *Sabbath* unto the *Lord*; Bake that ye will bake, and seeth that ye will seeth, *Exod.* 16. 23. (*l*) This command was proper to the time of *Manna*, the reason is there alledged, why they should prepare that day for the morrow, because upon the *Sabbath day* they should not find it in the field. The *Jews* extend this command to all ages, and therefore they dressed no meat this day: this, haply, was the reason, that the *Heathen* people thought they (*m*) fasted on the *Sabbath*; though I deny not but this error might be occasioned in part from that phrase, *Jejuno hic in Sabbato.*

l Jun. & Tremel. in Exod. 16.

m Suetan. Augustus. c. 76. de jejun. sabbat. Vid Martial. lib. 4. Epig. 4.

3. God said, Ye shall kindle no fire throughout your habitations on the *Sabbath day*, *Exod.* 35. 3. This commandment was onely concerning fire for the furtherance of the work of the *Tabernacle*; (*n*) for therefore was the *Sabbath* mentioned in that *Chapter*, to shew that the work of the *Tabernacle* ought to give place to the *Sabbath*. The *Jews* hence gathered, that it was unlawful to kindle any fire at all on this day.

n Vatablus in hunc locum. Item Tremel. & Junius.

4. God said, In it thou shalt do manner of work. This the *Jews* understood without any manner of exception. (*o*) Hence they held it unlawful to *roste an apple, to tuck an herb, to climb a tree, to kill or catch a flea.* Hence they thought it unlawful, to defend themselves being assaulted by their enemies on the *Sabbath day*; by this means twice they became a prey

o Hispanus de Orat. sect. 6. de Sabbato.

unto the enemy. (p) First, unto *Antiochus*, whereupon *Mattathias* made a Decree, that it should be lawful upon the *Sabbath* to resist their enemies. Which Decree again, they understanding strictly, (q) as if it did only give leave to resist, when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, settling of engins, undermining, &c. they became a prey the second time, to *Pompey*. For the right understanding therefore of this Command, we are to know that three sorts of servile works were allowed.

p. *Joseph. lib. 12. c. 8.*

q. *Joseph. lib. 14. c. 18.*

1. *Works of charity*: *God*, that allowed them to lead their Ox and Ass to water on the *Sabbath*, *Luke* 13. 15. to make their lives more comfortable; much more allowed man liberty to dress convenient food for himself and his family, that they might the more comfortably perform holy duties. *Christ* healed on the *Sabbath*; therefore visiting the sick, and the use of the *Physician*, was both then and now lawful.

2. *Works directly tending to Gods worship*; Not onely killing of Sacrifices, and circumcising of Children on that day was allowed, but the *Priests* might lawfully blow their Trumpets and Horns on the *Sabbath* day, for the assembling of the people, *Numb.* 20. 2. And the people might warrantably go from their houses, to the place of Gods publick worship. By proportion, it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day, and to take journeys to joyn with the publick Congregation, or to preach the Word. Of these we may say, though they are in their own natures bodily labours, yet the Temple which was sanctified did change the nature of them, and make them holy, *Matthew* 23. 17. Or as the *Jews* say concerning the overthrow of *Jericho*, which according

according to their writings fell on the *Sabbath* day: (r) *He which commanded the Sabbath to be sanctified, commanded it also to be prophaned.*

2. *Works of absolute necessity*, as, the defending ones self against his enemy, and others of like nature: concerning which the *Jews* have a saying, (s) *Peril of life drives away the Sabbath*; And the *Christians* with a little change of a more common proverb, say, *Necessitas non habet ferias*; *Necessity hath no holy-dayes.*

r מי שצוה על השבת צוה לחלל שבת K. D. Kimchi in Jos.

s מסכנות נפש דוחה שבת

CHAP. IV.

Of their Passover, and their Feast of unleavened bread.

SOme of the *Fathers* have derived the word (a) *Pascha*, from a *Greek* verb signifying to suffer, because the sufferings and *Passion* of our *Saviour* are celebrated about that time. (b) This opinion *Augustine* justly confuteth, for the word is originally an *Hebrew* word signifying to *pass by, to leap, or pass over.* The *Etymology* is *Gods* own. It is the sacrifice of the *Lords Passover*, which *passed over*, &c. *Exod.* 12. 27.

a *Tertullian. adv. Judaic. cap.* 10. *Ir. Ambros. li. de Myst. Pasch. cap.* 1.

b *August. in titul. Psal.* 68.

The word *Passover* in Scripture hath three acceptions. First, it is taken for that yearly Solemnity, which was celebrated upon the (c) fourteenth day of *Nisan*, otherwise called *Abib*; you may call it the *Passover of the Lamb*, because on that day toward the evening the *Israelites* were commanded according to their Families to roast a *Lamb*, and eat it in their private houses. Secondly, it signifieth that yearly festivity which was celebrated on the fifteenth of *Nisan*; it may be called the *Passover of sheep and bullocks*, *Deut.* 16. 2. Otherwise we may call it the *Feast of the Passover*; as the fourteenth of *Nisan* was called simply the *Passover.*

c *R. Thesbite non pauci, omnia quæ ad decimumquartum vesperam pertinent decimoquinto attribuunt; quum tamen hanc sententiam Rabbinorum luculenter refellat, quod bodie vocabulum erroneum esse, ostendit Scaliger de emend. Temp. l. 6. p.* 270.

In the *fourteenth* day of the first moneth, is the *Passover* of the *Lord*, and in the *fifteenth* day of this moneth, is the *Feast*, *Numb.* 28. 16, 17. Toward this *Feast* we are to understand that *Josiah* gave unto the people a multitude of Sheep, Lambs, Kids, and Bullocks. Thirdly, it is taken for the whole Solemnity, beginning the *fourteenth* of *Nisan*, and ending the one and twentieth of the same moneth. Now the *Feast of unleavened bread drew nigh, which is called the Passover*, *Luk.* 22. 1. So that in this acception, is contained the *Feast of unleavened bread* also, notwithstanding, in proper speaking, the *Feast of unleavened bread*, was a distinct *Feast* from the *Passover*.

First, the *Passover* was to be kept on the *fourteenth day of the first moneth, at Even*; This was their second Sacrament, in which although they were enjoyned to eat unleavened bread with the Lamb; yet the *Feast of unleavened bread* began not till the morrow following, being the *fifteenth day of the same moneth*, and lasted seven dayes, of which onely the first and last were holy Convocations, wherein they might do no servile work, *Levit.* 23. 5, 6, 7, 8.

Secondly, the *Passover*, in the age following its first institution, might not be killed and eaten in any other place, save onely where the *Lord* did chuse to place his name, which afterward was at *Jerusalem*: but the *Feast of unleavened bread*, the *Hebrews* thought themselves bound to keep in every place wheresoever they dwelt, if they could not be at *Jerusalem*: and (*d*) *eating of it*, they say, *depended not upon the eating of the Passover, but it was a Commandment by it self.*

(*d*) *Maimon. de sacrificiis & Avodah Zarah cap. 1. sect. 1.*

The *Rites* and *Ceremonies* observed by the *Jews* in the eating of this Sacrament, their *Paschal Lamb*, agreed with those general Ceremonies used in their so-

lemn

lemn Feasts. They *blessed the cup*, and *blessed the bread*, and *divided* it among the Guests, and *washed the feet* of those that sate at the Table, as is shewn in the Chapter *of Feasts*. The particulars in which it differed from other *Feasts*, are delivered in those interrogatories, or questions proposed in way of *Catechism*, by some Child at the time of eating the *Passover*, or rather in the answer made unto the Child by him that blessed the Table. The question was this, What meaneth this service? The form of the answer was: (e) How different is this night from all other nights? for, all other nights we wash but once, in this twice; (thus *Christ* when Supper was ended, washed his Disciples feet;) in all other nights we eat either leavened or unleavened bread, in this only unleavened; in other nights we eat any sort of herbs, in this night bitter herbs: in all other nights we eat and drink either sitting or lying, but in this we lye along. Then he proceedeth to declare, that the *Passover*, was in respect that the *Lord passed over* the houses of their fathers in *Egypt*. Secondly, he held up the bitter herbs in his hand and said, These bitter herbs which we eat, are in respect that the *Egyptians* made the lives of our *Fathers bitter* in *Egypt*. Thirdly, he held up the unleavened bread in his hand, and said, This unleavened bread which we eat, is in respect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechising* they say is commanded, *Exod.* 12.26. They called it הגדה *Haggada*, i.e. *Annunciatio*, the *declaration*, or *shewing forth* of the *Passover*. Hence the *Apostle* borroweth his phrase; As often as ye shall eat this bread, and drink this cup, ye shall *declare* or *shew forth*, the *Lords* death, 1 *Cor.* 11. 26.

(e) Scalig. de emend. Temp. l. 5. p. 530.

Concerning

Concerning this Lamb they are charged thus: Upon the tenth of Nisan every one shall take a Lamb for an house; a male of the first year, without blemish: and this he kept untill the fourteenth day of the same moneth, *Exod.* 12. 3. *Of the Lambs*] it was either of *sheep*, or *Goats*. *For an house*] the whole body of the *Israelites* was divided into twelve *Tribes*, the *Tribes* into *Families*, the *Families* into *Houses*; if the *House* were too few for the eating of the *Lamb*, then the next neighbour joyned with them in the eating thereof. The whole company was termed חבורה, in the same sense Saint *Mark* useth μερίδες and συμπόσια, *Mark* the sixth. All these words signifie a *Society*, or *Company of guests*, *so many as can sit at the same Table*: The latter word properly signifieth a *Bed in a Garden*, and thus in the *Gospel*, the whole multitude sitting on the grass, seem to be compared unto a *Garden*, and their several *societies* or *companies*, unto so many *Beds in a Garden*. The number of Communicants in this *Paschal Society* (*f*) was never less than ten, nor more than twenty. It followeth in the Text, *A male*] to note the masculine and peerless vertue of our *Saviour*, whom it did typically shadow forth. (*g*) *Of the first year*] which phrase they interpret thus; That the Lamb after it was eight dayes old and forward, was allowable to be offered for the *Passover*; but not before; because it is said, *When a Bullock, or a Sheep, or a Goat, is brought forth, then it shall be seven dayes under the Dam, and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord*, Levit. 22. 27. And the reason of this *Law*, some of the *Hebrews* have thought to be, (*h*) because in their opinion nothing in the world was absolutely perfect, untill a *Sabbath* had past over it: Moreover if it were an hour elder than a year, it was unlawful

(*f*) Joseph. de bello Jud. lib. 7. cap. 17.

(*g*) Hebraice יהוה Filius annorum. Sunt qui distinguunt inter Filium anni & Filium anni sui. Filium anni interpretantur, qui annum annum agit, nec minus, nec plus. Filium anni sui, qui agit in anno primo, licet non annum absolverit. Sed Abenezra asserit Scholiastes fuisse, qui pro filium anni sui; num sui posuit, inquit, si fit Vau additum fuit pro quinque, quod in [illegible] 22.

unlawful, because it is said, *A male of the first year, without blemish*; as well to admonish the Israelites of their own personal integrity, as to signifie the absolute perfection of him who was in truth the *Lamb of God*. And this he kept till the *fourteenth day of the same moneth*. The *Rabbins* (i) affirm four causes of this: *First*, because otherwise through the multitude of businesses, at the time of their departure, they might forget the *Paschal Lamb*: *Secondly*, that in this four dayes space they might have the more certain knowledge of the Lambs perfection. *Thirdly*, that by beholding the Lamb so long before their eyes, they might have the better occasion in the space, both to recount with themselves *Gods* mercy in their deliverance from *Egypt*, and also to instruct and *catechise* their children in that point: for which respect it was a received Tradition amongst the Jews, that during the space of these four dayes, the Lamb was tyed to their Bed-posts. *Lastly*, that in this time of preparation, they might thoroughly fit and address themselves for the oblation.

i Hoffman. de Orig. fest. c. 4.

The time when the *Paschal Lamb* was to be slain, was at the *Evening*, *Exod.* 12. 6. or, as the original reads, *between the two Evenings*. Here *Divines* move the question, What part of the day should be understood by this phrase. Some distinguish the *two Evenings* thus; That there was (k) *Vespera Solis*, the *Evening of the Sun*, namely, when the body of the Sun setteth, And *Vespera Lucernæ*, the *Evening of the Light*, when the beams and shining of the Sun is also gone from off the earth: The space or interim between these *two Evenings*, is thought to be one hour, and the third part of an hour; to which space of time they say, the *Paschal Lamb* was slain. (l) Others admit a greater latitude, and distinguish thus; There is, say they,

k Alex. Dyn. Exod. 12.

12. Perfil in mal. Hieronym. ad Fabiol. cap. 5.

Vespera

vespera declinationis, the *Evening of the Sun declining*; and *vespera occasus*, the *Evening of the Sun-setting*; and their meaning is, that the *Passover* was offered in this inter-mediate time, between noon and night. This latter answer seemeth most agreeable to the truth. *First*, because by this speech we must understand a multitude of time, wherein might be offered not onely the *Passover*, but the *daily Evening sacrifice* also, for even that likewise was commanded, *Inter duas Vesperas*, *Between the two Evenings*, *Numb.* 28. 4. Now this might be offered in the former part of the afternoon. (*w*) The manner of their sacrificing in regard of this time we find thus registred, if we count the hours according to our usual computation; the *daily sacrifice of the Evening Lamb*, was usually slain between two and three; it was *offered* between three and four: upon the *Passover-Eve* it was slain between one and two, it was *offered* about half an hour before three: But if their *Passover-Eve* happed to be the same with their *Sabbath-Eve*, then the *daily Evening Sacrifice* was *slain* between twelve and one, it was *offered* half an hour before two; and afterward the *Passover*. Secondly, this agreeth with the oblation of the true *Paschal Lamb*; for as the time of his crucifying began in the third hour of the day, with the *daily morning sacrifice*, *Mark* 15. 25. so it ended at the ninth hour, *Mark* 15. 34. which was the time of their ordinary Evening Sacrifice; but upon their *Passover-Eve*, it was the time when their *Paschal Lamb* was slain.

Furthermore, the *Lamb was to be eaten with bitter herbs*: The reason of this command is, that thereby they might be moved to thankfulness towards *God*, for their deliverance from the *Egyptian bondage*, in which their lives were made bitter unto them, *Exod.* 1. 14.

These

(*w*) Talmud. vall. de pascha cap. 5. in initio.

These *bitter herbs* they did dip in a certain sauce thick like mustard, called (e) *Charoseth*; (n) which thick sauce (say they) was a memorial of the *clay* wherein they wrought in *Egypt*. (o) This is thought of some to be that wherein Christ dipped the sop, which he gave to *Judas*. Of this sauce the *Hebrews* write thus, (p) They used to dip the unleavened bread in the sauce *Charoseth*, and to eat; then they dipped the bitter herbs in the *Charoseth*, and did eat them. (q) It was made of the palm tree branches, or of dry figs, or of raisins; which they stamped and put vinegar thereto, and seasoned it, and made it like *clay*, and brought it unto the table in the night of the *Passover*.

e חרסת

n *Moses Kotsi. fol.* 118.

o *Scalig. de emend. temp. l.* 5. *p.* 172.

p *Maimon. de fermen. c.* 8. *Sect.* 7.

q *Maimon in* רמצ רמצע *c.* 7. *Sect.* 11.

The other seven days following the fourteenth of *Nisan*, were, in strictness of speech, a distinct Feast, as is above shewed, namely, the *Feast of unleavened bread*; because in that space of time, (r) no leavened bread ought to be found in their houses. (s) Their degrees of *preparation to this feast* are four. 1. *Expurgatio fermenti*, the *cleansing* of all their household-stuff and vessels unto which leaven might haply cleave; and this was done two or three days before the *Passover*. 2. *Inquisitio fermenti*, the *searching after leaven* throughout the rooms of their houses, even to the mouse-holes: this they did with a waxen candle; and, as *Buxtorfius* noteth, upon the night before the *Passover*: And (a) *Scaliger* delivereth it in other words to the same purpose, namely, that this search was made, *incunte quartadecima usq; ad quartam horam post ortum Solis*, (*i.e.*) *at the beginning of the fourteenth day until the fourth hour after the rising of the Sun*. Now the beginning of the fourteenth day was the night going before, for the *Jews* in the computation of their Holy-days, counted their day from even to even 3. There

r *Hujus moris vestigia quaedam sunt reperta in Rom. Flamine Dial. A. Gel. lib. Attic. l.* 10. *cap.* 15.

s *Buxtorf. Synag. Judaic. cap.* 12. *pag.* 315.

a *Scalig. de emend. Temp. in prolegom.*

was

was *Exterminatio*, or *Conflagratio fermenti*, *a burning of the leaven*; and this was done from the fourth to the sixth hour, about dinner-time; at which time followed the last degree, which *Scaliger* hath omitted, namely *Execratio fermenti*, the *cursing of the leaven*, in this form: (t) *Let all that leaven, or whatsoever leavened thing is in my power, whether it were seen of me, or not seen, whether cleansed by me, or not cleansed, let all that be scattered, destroyed, and accounted as the dust of the earth.*

t Buxtorf. Syntag. 2. p. 325.

In case any did eat leavened bread those seven days, the penalty was, that such a soul should be *cut off from Israel*, *Exod.* 12. 15. Which penalty hath amongst Expositors a (u) threefold interpretation. Some understand thereby such a man to be *cut off from his heavenly inheritance*: others, that *God* would *cut off such from the living, by an untimely death*: others, that he should *dy without Children*, leaving no posterity behind him. To this purpose their proverb is, (x) *A man childless, is life-less.*

u Vid. P. Fag. in Exod. 12.

x Vid. P. Fag. ib.

Of these three, the first is most probable in this place, though the same text may admit the second interpretation in other places of Scripture, as is declared in the Chapter of Circumcision. Notwithstanding here let the judicious Reader determine, whether these words do not imply besides the secret actions of *God* touching the soul of such a delinquent, a direction unto the Church how to deal with parties thus offending, by censuring them with Excommunication. Which kind of censure else where the Scripture calleth *A casting out of the Synagogue*, *Joh.* 16. 2. a speech much like this, *A cutting off from Israel.*

Three things may be here demanded. First, Who killed the *Paschal Lamb*? Secondly, Where it was killed?

killed? Thirdly, Where it was eaten? First, It was killed by the *Priests*, 2 *Chron.* 35. 6. Secondly, It was killed after the first time in the *Court of the Temple*, the place which *God* had chosen, *Deut.* 16. 6. (y) Thirdly The owner of the Lamb took it of the *Priest*, and did eat it in his own house at *Jerusalem*. *Christ with his Disciples kept the Passover in an upper Chamber at Jerusalem.*

y *Maimon. in Korban Pesach. c.* 1 *sect.* 6.

It may further be demanded, Whether the *Passover* consisted of two suppers, one immediately succeeding the other? Some affirm it, and their reasons are these: first, say they, the *Passover* was eaten *standing*, but *Christ* used another gesture. This argument of all other is the weakest, for *Christ* used the gesture of lying on his body, as well in the eating of the *Passover*, as at the consecration of the *Sacrament*; and the *Jews* generally, (after the first institution) in all their *Passovers*, used rather this posture of their body, than the other of standing; in token of rest and security, as appeareth in the *Chapter of Feasts*. Secondly, they say, *The Paschal Lamb* was wont to be rosted, but in the last *Passover* which our Saviour celebrated, there was *Jus cui intingebatur panis*, *Broth into which he dipped his bread*. This reason is as weak as the former, because, though there was a command to eat the *Paschal Lamb rosted*, yet there was no prohibition to joyn their ordinary supper with the eating thereof; and that might admit Broth: but, as it is shewn above, the matter into which the Sop was dipped, was thought to be the sauce *Charoseth*. Thirdly, they urge, *John* 13. 2. That the first Supper was done when *Christ* arose and washed his Disciples feet, and after that he gave *Judas* the Sop, which must argue a second sitting down. This foretelling his *Disciples*, that one of them should

should betray him, is likewise by *Saint Luke* recited after the consecration of the *Sacrament*. This is the strongest argument, and yet not of sufficient validity, because by a kind of *Prolepsis* or Anticipation of time, it is not unusual in the Scripture to relate that first, which, according to the truth of the History, should be last. Thus *John* 11. mention is made of *Mary* which annoynted the *Lord*; yet her annoynting of him followeth in the next *Chapter*. And this same History of betraying *Christ*, Saint *Mathew* and Saint *Mark* recited before the consecration of the Sacrament. Whence the *Jews* have a proverb, (a) *Non est prius aut posterius in Scriptura*, That *first* and *last* must not be strictly urged in Scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second Supper, after they had eaten a *Lamb of the first year*, which might be an year old. It is evident also, by that of *Barabbas*, that it was a received Custome, On the *Passover* to let loose and inlarge one prisoner or other. Concerning the reason hereof, the conjecture is threefold. Some think, this custome to have been used in memory of *Jonathan* the son of *Saul*, when the people rescued him from the hands of his Father: Others say that the reason hereof was, that the feast might be celebrated with the greater joy and gladness: Others more probably think, it was done in remembrance of their deliverance from the *Egyptian bondage*.

טרקים ומאריך אוכתורה
Salom. Jarchi. in Gen 6.3.

Again, here is to be observed, that the *Jews* speaking of their *Passover*, did sometimes speak according to their *civil computation*, wherein they measured their dayes from *Sun-rising* to *Sun-rising*; sometimes according to their *sacred computation*, which was from *Sun-set* to *Sun-set*. This serveth for the reconciliation

of

of that, *Numb.* 12. 28. which seemeth to make the fourteenth day of the first moneth, the first day of unleavened bread? And *Josephus* telleth us, that they numbred *eight days* for that feast. In like manner the Disciples are said to come unto *Christ* the *first day of unleavened bread*, saying unto him, Where wilt thou that we prepare for thee to eat the *Passover*? *Matt.* 26. 17. as if the *first day of unleavened bread* were before the *Passover*. All these are true according to the computation of their *civil days*, though according to the computation of their *Holy days*, the *Feast of unleavened bread* began the fifteenth day, & continued seven days only & the *Passover* was before the *Feast of unleavened bread*.

a *Joseph. Antiq. Lib. 3. c. 3. p. 63.*

In the last place we must know, that there was permitted a *second Passover* to those who could not be partakers of the *first*, by reason either of their uncleanness by a dead body, or of their far distance from the place where it was to be offered. This was to be observed in the second moneth, the fourteenth day thereof, according to all the ordinances of the first *Passover*, *Numb.* 9. Touching that permission of a *second Passover*, to those that were in a journey *far off*: the *Hebrew* of this word *far-off* hath extraordinary pricks over it, for special consideration. Hereby the Lord might intimate that we Gentiles which were unclean, even dead in trespasses and sins, and *far off*, *Eph.* 2. 25. should be made *nigh* by the blood of *Christ* and so partakers of him the *second Passover*. Of this legal ordinance the *Hebrews* say, (*b*) What is this journey *far off*? Fifteen miles without the walls of *Jerusalem*. Who so is distant from *Jerusalem*, on the fourteenth day of the first moneth, fifteen miles or more when the Sun riseth, loe, this is a journey *far off*: if less than this, it is not a journey *far off*; for

b *Maimon. in Korban. Pesach. c. 5. sect. 8, 9.*

he may come to *Jerusalem* by after-mid-day, though he go on foot, easily. The Agreement between the *Paschal Lamb* and *Christ*, standeth thus:

Christ is our Passover, 1 *Cor.* 5.

The Paschal Lamb was,	Christ was,
1 One of the flock.	1 Perfect man, *Joh.* 1.
2 Without blemish.	2 Without sin.
3 To be sacrificed and roasted.	3 Suffered and died.
4 His bones were not broken.	4 They brake not his legs *Joh.* 19. 33.
5 About the evening.	5 In the end of the world, *Heb.* 9. 26.
6 Their dore-posts were to be sprinkled with the blood.	6 The blood of Christ purgeth our consciences.
7 That the punishing Angel might pass over them.	7 That sin and death might not prevail against us.
8 It was eaten in their several families.	8 He is applied by faith.
9 The whole Lamb.	9 According to all the Articles of the Creed.
10 Without leaven.	10 Without Hypocrisie, 1 *Cor.* 5.
11 With bitter herbs.	11 With patience under the Cross.
12 In haste, and in the manner of Travellers.	12 With an earnest and longing expectation of life eternal.
13 Only by the circumcised.	13 Only by the faithful, 1 *Cor.* 11.

CHAP. V.

Of their Pentecoſt.

THis feaſt was called πεντηκοστὴ, The *Pentecoſt*; which word ſignifieth the *fiftieth-day*; becauſe it was obſerved upon the *fiftieth day, after the ſecond of the Paſſover*, which was the 16. of *Niſan*. Here in the firſt place we muſt note, that the fourteenth of *Niſan* was ἡ πάσχα, the *Paſſover*, the fifteenth ἑορτὴ τῶν ἀζύμων the *Feaſt of the Paſſover*, or πρώτη τῶν ἀζύμων, the *firſt of the Paſſover*, the ſixteenth was δευτέρα τῶν ἀζύμων, the *ſecond of the Paſſover*, or the *morrow after the Paſſover*, *Levit.* 23. 11. which is all one, as if it had been ſaid, The *morrow after the Feaſt of the Paſſover*; for in thoſe Feaſts which conſiſted of many days, the *firſt* and the *laſt* were termed *Sabbaths*. Now theſe fifty days were in truth the appointed time of their Harveſt, their Harveſt being bounded, as it were, with two remarkable days; the one being the *beginning*, the other the *end* thereof: the *beginning* was δευτέρα τῶν ἀζύμων, the *ſecond of the Paſſover*; the *end* was πεντηκοστὴ, the *fiftieth day after*, called the *Pentecoſt*. Upon the δευτέρα, then they offered a (*b*) *ſheaf of the firſt fruits of their harveſt*, *Levit.* 23. 10. Upon the *Pentecoſt*, then they offered *two wave loaves*, *Levit.* 23. 17. The *ſheaf* being an oblation offered in the name of the whole Congregation, whereby all the after-fruits throughout the Land were ſanctified, (*c*) it being from thence afterward lawful, and not before, to reap the corn; the *two loaves* being not only an *Euchariſtical oblation*, but alſo a token of the harveſt finiſhed and ended. In the ſecond place we are to know, that they did count theſe fifty days, by numbering the *weeks*

a *Seniores appellabant hunc diem ἐπέκεινα & ἐκλειπτικὸν*, *Lev.* 23. 11.

b *Scalig. de emend. temp. l.* 6.

c Οὐ πρὶν ἦν ἐπιτρεπτὸν ἀμᾶσθαι τὸν σῖτον ἢ τὰς ἀπαρχὰς τοῦ θεοῦ προσενεγκεῖν, *Joſeph. Antiq. l.* 3. *c.* 10.

from the πεντε whence it was called a *Feaſt of weeks*. The manner how they counted the *Weeks* was according to the number of the *Sabbaths* following the πασχα. Thus the *firſt Sabbath* following, they called δευτεροπρωτον ἀλλως, the ſecond δευτεροδευτερον, the third δευτεροτριτον, &c. So that (d) all the *Weeks* and *Sabbaths* during the time of the *Pentecoſt*, as the *firſt*, *ſecond*, *third*, and *fourth*, &c. took their denomination from the δευτερα which obſervation giveth light to that of *Saint Luke*, 16. 1. where there is mention of a *Sabbath* termed δευτεροπρωτῳ, that is, the *ſecond firſt Sabbath*, and by it is meant the *Sabbath next after the ſixteenth of Niſan*, which was the πασχα. Seeing that theſe *fifty days* did meaſure out the time of their harveſt, it will not be amiſs to obſerve the difference betwixt their harveſt and ours, which chiefly conſiſted in their anticipation of time; for both the *Canaanites* and the *Egyptians* began their harveſt about the firſt of (e) *April*, and it was quite finiſhed in *May*.

d Scalig. l. 6. de emend. temp. p. 260.

e Plin. l. 18. c. 18. Illud ipſum confirmat Leo Aſer, ſatis mirabar, Deſcript. Aſr. c. l. & cap. 4.

CHAP. VI.

The Feaſt of Tabernacles.

THe (a) *Greek* word uſed to expreſs this Feſtivity, properly ſignifieth *the making of Tabernacles*; the (b) *Hebrew* word, a *Feaſt of Tabernacles*. The reaſon of both is, becauſe all the time of this *Feaſt*, which was full ſeven days (from the fifteenth of *Tiſri*, until the one and twentieth thereof) the people remained in *Tabernacles* and *Booths* made of boughs, in manner of Arbors or Bowrs, yet ſo, that the firſt day of thoſe ſeven, and the laſt, were after a more ſpecial manner to be obſerved as *holy convocations*.

a Lev. 23. Comment. 73. Item Tract. in Leu. 7. ſabbatum, &c. ſub initium, &c.

חגים

Con-

moſt

Concerning these Booths the *Jews* write thus: (d) They ought to be made in the open air, not within doors, or under the shelter of a tree; they ought not to be covered with clothes, nor to be made too close with the thickness of the boughs, but with such holes that the Sun and the Stars might be seen through them, and the rain likewise descend through them. In these they ought to dwell those seven dayes, as in their houses; they ought to furnish them with houshold stuff, to lay under them, and sleep under them; only in rainy weather, then they had liberty to eat and sleep in their houses, until the rain was overpast. Feeble persons also, which could not endure the smell of the earth, were permitted to stay at home. In *Nehemiah's* time they made their Booths, some upon the roof of their Houses (for their Houses were made flat above,) *Deut.* 22. 8. Some in their Courts, some in their Streets, *Nehem.* 8. 15.

d *Munster. Levit.* 23.

Plutarch, making mention of this Festivity, saith, that (e) these *Booths* were made principally of Ivy-boughs; but the Scripture reckoneth up *four distinct kinds*, *Lev.* 23. 40. which are thought to be, 1. *The Citrine tree.* 2. *The Palm tree.* 3. *The Myrtle tree.* 4. *The Willow of the brook.* (f) The *Rabbins* teach, that every man brought every morning his burden of the boughs of these four trees; otherwise he fasted that day. And this burden they termed (g) *Hosanna*: in allusion unto this, the people cutting down branches from the trees, and strewing them in the way when our *Saviour* did ride into *Jerusalem*, cried saying, *Hosanna* to the *Son of David*, *Mat.* 21. 9. *Plutarch* scoffing the *Jews*, compares this Feast with that drunken Festival in the honour of *Bacchus*, in which the *Bacchides* ran up and down with certain javelins in their hands,

e *Plutar. Sympos. 4. Problem. 6.*

f *P. Reg. Levit.* 23.

g *Elias Thisbit.*

hands, wrapped about with ivy, called ἔρνος, and in this respect he termeth this Feast of the *Jews* ἐρνοφορία, *a bearing about of the Thyrse*. That Feast which the *Athenians* term Διονύσια, was not much unlike.

Moreover, on the next day after this feast, they compassed the Altar (*b*) *seven times*, with Palm-boughs in their hands, in the remembrance of the overthrow of *Jericho*: for which reason, or else because that Palm-branches were the chief in the bundle, it was called *Dies Palmarum*, *a Palm-Feast*.

b Hospinian. Orig. fest. c. 7. It. Munst. in Calendar. p. 150.

Concerning the reason of this Feast; Some are of opinion, that it was instituted in memory of that protection which the *Lord* vouchsafed the *Israelites* by the Cloud, when they travelled through the wilderness, under the shadow of which they travelled, as under a *safe Booth or Tent*. *Onkelos* in his *Chaldee Paraphrase*, seemeth to incline to this opinion, where the *Hebrew* readeth, *That your Posterity may know, That I have made the Children of Israel to dwell in Booths*, *Lev.* 23. 43. The Chaldee rendreth it, *That your posterity may know, that I have made the Children of Israel to dwell in the shadow of clouds*. (*k*) Others think it was instituted as a solemn thanksgiving unto *God* for their Vintage, which was gathered in at that time of the year: thence is it that they conceive those Psalms of *David*, which are intituled לדוד בן pro torcularibus, to have been composed for this Feast. Others speak more probably, who assigne the cause to be in memory of their forefathers *dwelling in Tents and Tabernacles*; the text is clear, *Levit.* 23. 43.

i בסוכות עננים

k Theophilact. Johan. 7.

The Sacrifices which were offered these seven dayes, are prescribed, *Numb.* 29. from the thirteenth verse to the thirty fourth, where we shall read every day the like Sacrifice, but only with this difference,

that

that upon the firſt day they offered *thirteen* young Bullocks, upon the ſecond *twelve*, upon the third *eleven*, and ſo forward, ever diminiſhing the number by one. (*l*) The reaſon of which diminution, the *Jews* deliver to be thus: the whole number of Bullocks to be offered at this ſolemnity was *ſeventy*, according to the languages of the *ſeventy Nations*, (for whom, as they teach, theſe Sacrifices were performed) ſignifying thereby, that there would be a diminution of thoſe Nations, untill all things were brought under the government of the *Meſſias*, who was the expectation and hope of the *Gentiles*.

l Hoſpinian de Orig. hujus feſt.

The two and twentieth of the moneth *Tiſri*, was in truth a diſtinct Feaſt, as appeareth, *Nehem.* 8. 18. but yet becauſe this immediately followed the Feaſt of *Tabernacles*, it alwayes hath been counted the laſt day of that Feaſt. And not only the *boughs*, but the (*m*) dayes of this whole Feaſt of Tabernacles were termed *Hoſannoth*, from the uſual acclamations of the people, while they carried *Boughs* up and down. And this eighth day was called *Hoſanna Rabba* the *great Hoſanna*, or the *great day of the Feaſt*, *John* 7. 37. (*n*) Upon this day they did read the laſt Section of the Law, and likewiſe began the firſt, leſt they might otherwiſe ſeem more joyful in ending their Sections, than willing to begin them. (*o*) upon this day alſo, by the inſtitution of the Prophet *Haggæus* and *Zacharie*, and ſuch like *Prophetical* men, they did with great ſolemnity and joy, bring great ſtore of water from the River *Shiloa* to the *Temple*, where it being delivered unto the *Prieſts*, it was poured upon the Altar together with wine, and all the people ſang that of the *Prophet*, *Eſa.* 12. 3. *With joy ſhall ye draw water out of the wells of ſalvation.* Our *Saviour* is thought to

m Talmud. traſtat. de feſto Tabernaculorum, cap. 7. Vid. Tremel. Joh. 7. 37.

n Buxtorf. in abbreviatur. p. 253.

o Tremel. Joh. 7. 37. ex Talmud.

have alluded unto this, in that speech which he used on this very day, *John* 7. 38. *He that believeth in me, out of his belly shall flow rivers of waters of life.*

It is worth our noting also, that, whereas God commanded the observation of this Feast on the fifteenth of the seventh moneth *Tisri*; *Jeroboam*, that he might work in the people a forgetfulness of the true worship of *God*, appointed the celebration of a Feast in the eighth moneth on the fifteenth day thereof, (p) which is thought to be this very Feast of *Tabernacles*.

(p) *Hospinian. de Orig. hujus fest. p.* 24.

Chap. VII.

Of the Feast of Trumpets, and their New-Moons.

For the understanding of the time when this Feast was to be observed, we must note, The moneth *Tisri* was the *seventh moneth*, according to their *sacred Computation*; and therefore it is commanded to be celebrated the first day of the *seventh moneth*, *Levit.* 23. 24. But according to their *civil Computation*, it was their *first moneth*; so that this Feast may be termed their *New-years day*.

The first day of every moneth had its solemnities. *First*, when they repaired to the *Prophets* for the hearing of the word as on other *Sabbaths*. Wherefore wilt thou goe to him to day? It is neither *New-Moon* nor *Sabbath day*, 2 *King.* 4. 23. *Secondly*, it was then unlawful to buy and sell: When will the *New-Moon* be gone that we may sell corn: *Amos* 8. 4. *Thirdly*, they had then special sacrifices over and above their daily sacrifices.

Notwithstanding, this Feast of the *Trumpets* differed from

from other *New-Moons*. First in respect of their sacrifices: In their *ordinary New-Moons*, they offered (besides the daily sacrifice) *two Bullocks*, *one Ram*, *seven Lambs for burnt offerings*; with their meat and drink-offerings and a *Goat for a sin-offering*, *Numb.* 28. 11. 15. But at this *New-Moon*, which was the beginning of their year, they offered all the foresaid sacrifices, and, over and besides them, *one Bullock*, *one Ram*, *and seven Lambs for Burnt-offerings*, and a *Goat for a sin-offering*, *Numb.* 29. 1. 6. Secondly, in *other New-Moons* they blowed no *Trumpets*: In *this* they blowed (a) from the *Sun-rising till night*: whence we learn what *New-Moon* it is that *David* speaketh of, *Psalm.* 81. 3. *Blow the Trumpet in the New-Moon*, *in the time appointed at our feast day.*

a *Sheind'er in loco.* ראש

The reason in general of this blowing and great *noise of Trumpets*, I take to have been, To make their *New-years day* the more remarkable, because from it all their Deeds and Contracts bore date, and their *Sabbatical years* and *Jubilees* were counted thence: but why it should be made remarkable by the sound of *Trumpets* or *Cornets*, there are three Conjectures.

First the (b) *Hebrews* think it was done in memory of *Isaac* his deliverance, and that they did therefore sound *Rams horns*, because a *Ram* was sacrificed instead of him. *Secondly*, (c) *Basil* is of opinion that the people were hereby put in minde of that day, wherein they received the Law in Mount *Sinai* with *blowing of Trumpets*. *Thirdly*, others think it was to put them in remembrance of the Resurrection, which shall be with the *sound of a Trumpet*: *He shall send his Angels with a great sound of a Trumpet*, *Mat.* 24. 31.

b P. *Fag. Levit.* 23.

c *Basil in Psal* 80.

There are three things considerable in *new-Moons*. First, *viz.* the *Conjunction of the Moon with the Sun*. *Secondly*,

d *Scalig. de Emend. temp. p.* 26. *li. pag.* 105.

Secondly, [illegible], the *waxing of the Moon. Thirdly*, νέον μηνίην, the *prime of the Moon.* In the firſt, it was *quite dark:* in the ſecond, it *did open it ſelf to receive the Sun-beams:* in the laſt, it did appear *corniculata, horned.*

Becauſe in all theſe three degrees of the change there was a kind of mutual participation both of the *old* and *new-Moon*; (e) hence the *Jews* obſerve two dayes, namely, *the laſt of every Moneth*, and the *firſt day of the next following.* Now becauſe the *thirtieth* was the laſt in their longeſt Moneths; Hence *Horace* calleth theſe *laſt dayes*, *Trieſima Sabbata:* The *firſt dayes* they termed *Neomeniæ, new-Moons.*

e Hſpin de Orig. feſt. c. 4. p. 14. Eadem ratio tenet etiam in illis menſibus qui ſunt. 29. dierum.

For certain reaſons the *Jews* uſed a kind of change or *tranſlation* of dayes: which *tranſlation*, though it were of uſe in other Moneths alſo, yet the greateſt care was had in tranſlating the beginning of their year, or their firſt day in their Moneth *Tiſri*, and he that ſhall diligently calculate theſe changes, ſhall find that all other *tranſlations* depended on this firſt.

Tranſlation of dayes was (f) threefold. *Firſt, Lunary: Secondly, Politick: Thirdly, Mixt.*

f Scalig. de emend. Temp. l. 2. pag. 85.

The reaſon of *Lunary tranſlation* was, that they might not obſerve the Feaſt of the *New-Moon*, until the old were quite over-paſt. For the underſtanding of this, note theſe three rules.

Firſt, the *Hebrews* counted their Holy-dayes from night to night, beginning at ſix of the clock; ſo that from ſix of the clock the firſt night, till the next noon were juſt eighteen hours.

Secondly, alwayes before the *new-Moon* there is a *Conjunction* between *Sun* and the *Moon*; during this *Conjunction* ſhe is called *Luna ſilens*, by reaſon of her darkneſs, and all this time there is a participation of the *old Moon.*

Thirdly,

Thirdly, when the conjunction was over-past before noon-tide, namely, in any of those first 18. hours, then the *New-Moon* was celebrated the same day. (g) But if it continued but one minute after twelve of the clock at noon, then the Feast was *translated* to the day following, because otherwise they should begin their holy day in the time of the old Moon. And this translation they noted with this abbreviation ח, that is, 18. because of those 18. *hours* which occasioned it.

g *Munster. Calend. Heb. p. 46.*

The reason of *Politick translation*, was, that two *Sabbaths* or feast-dayes might not immediately follow each other, (h) because they say, it was unlawful those two dayes, to dress meat, or bury the dead, and it was likewise inconvenient to keep meat dressed, or the dead unburied two dayes. Yet here two exceptions must be remembred, when the meeting of two Sabbaths could not be avoided.

h *Munster. Calend. p. 139.*

First, when the *Passover*, or the fifteenth day of *Nisan* fell on *Saturday*, for then the *Pentecost* must needs fall on *Sunday*.

Secondly, when the *Passover* fell on *Sunday*, for then their *Passover* immediately followed their *weekly Sabbath*.

The first (i) Author of this *Politick translation*, was a certain chief man amongst them, named *Eleazer*, three hundred and fifty years before *Christ* his *Nativity*.

i *Hospinian. de Orig. Sab. p. 6.*

The several species or kinds of *Politick translation* were five. The first, יחד *Adu*. The second, יחב *Badu*. The third, יחג *Gabau*. The fourth, יחז *Zabad*. The fifth, יחע *Agu*. For the understanding of these abbreviatures, we must know that in these made words the letters only stand for numbers, and are applied to the seven dayes of the week thus, א 1. *Sunday*. ב 2. *Munday*. ג 3. *Tuesday*. ד 4. *Wednesday*, ה 5. *Thursday*. ו 6. *Friday*.

day, 7. *Saturday*: which was the *Jews Sabbath*.

Their rules touching *Solstitial Translations* stood thus:

a *Adu.* (*a*) First, that neither their *New-years-day*, which was the first of the moneth *Tisri*; neither their *Feast of Tabernacles*, which was the fifteenth day of the same moneth, should be celebrated on *Adu*, that is, on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday* or *Friday*, because then the *weekly Sabbath* must needs concurr with it, either going immediatly before, or following after: not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that moneth, would fall on *Friday*, the day going immediatly before their *weekly Sabbath*. This instance is only concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also by way of consequence in the *fifteenth day*, which is the *Feast of the Tabernacles*, because the fifteenth must alwayes necessarily be the same day of the week that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

b *Badu.* The (*b*) second rule was, that the *Passover* should not be observed on *Badu*, that is, on *Munday*, *Wednesday*, or *Friday*.

c *Gabaz.* The (*c*) third rule is, that *Pentecost* was not observed on *Gabaz*, that is, on *Tuesday*, *Thursday*, or *Saturday*.

d *Zabad.* The (*d*) fourth rule, is, that the *Feast of Purim*, or *casting lots*, was not observed on *Zabad*, that is, on *Munday*, *Wednesday*, or *Saturday*.

e *Agu.* The (*e*) fifth rule, is, that the *Feast of expiation* was not observed on *Agu*, that is, on *Sunday*, *Tuesday*, or *Friday*.

Mixt translation, is, when both the *Lunary* and the *Solstick* meete in the changing of daies. And the *Translation* occasioned by this mixture of meeting of both these two, is two-fold. First, *Simple*. And secondly, *Double*. *Simple*

Simple translation, is, when the *Feast* is translated to the next day following. For example sake, If the *Moon* changed after noon-tide on *Sunday*, here the *Feast* must be translated for two reasons: the first is *Lunary*, because the point of the change was after *eighteen hours*; the second, *Politick*, because the rule *Adu* forbids *Sunday* to be kept: Notwithstanding in as much as the very next day, namely *Munday*, was observed; I term this translation *Simple*. Of this sort was that translation which they called *Batu takphat*.

בטו תקפט (*f*) *Batu takphat*, is a word invented for help of memory; each letter is a numeral, & may be thus resolved, ב. 2. ט. 9. תקפט 589. The meaning is, that in the year following *Annum Embolymæum* (wherein one whole moneth was ingrafted) if the point of the change hapned upon the second day of the week, that is, *Munday*, not before the fifteenth hour and the 589. moment, the *Feast* of the *New-Moon* was *translated unto Tuesday*. How both the *Lunary* and the *Politick* translation work in this change, read *Scaliger de emend. lib.* 2. *p.* 87. (*f*) *Batu takphat*

Double translation, is, when the *Feast* is translated not to the next, but to some further day: as if the first day of the moneth *Tisri* should happen upon *Saturday*, here if the Moon hath not over-past her conjunction before the afternoon, *Lunary translation* removeth this *Feast* till *Sunday*, because of בד, that is, the *eighteen hours*: *Politick translation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*. Of this sort is *Gatrad*.

גטרד *Gatrad*, is a made word; each letter is a numeral, and may be thus resolved, ג. 3. ט. 9. ד. 204. The meaning thereof is thus: In their common year (when a whole moneth is not inserted) if the point of the change happen upon the *third day* of the week, that is,

is, *Tuesday*, not before the ninth hour, and the 240. moment of an hour, then the *New Moon* shall be translated to *Thursday*.

Note in the last place, (*k*) that 1080. *moments* make an *hour*.

(*k*) *Munster Calend. pag.* 41.

The *Feast of Tabernacles* was observed in the moneth of *Tisri*, and therefore that could not be observed the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Passover* was observed in the moneth *Nisan*, and therefore that might be observed the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any ask the reason, Why the *Passover* might be observed the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus: All the *after-translation* depended upon the *first translation* of the *first new Moon in Tisri*: but that could not be so changed as to prevent all concurrence of two *Feasts*; and thus to have their *Passover* sometimes to follow their *Sabbath*, they thought the most convenient ordering of the year, because though not all meetings of two *Sabbaths*, yet most were hereby prevented.

This tract of translation of *Feasts*, it serveth partly to open the customs of the *Jews*: partly to give light for the understanding of that great dispute among *Divines*, whether our *Saviour* did anticipate the *Passover*. The *Greek Church* (*l*) holds, that he kept a *Passover* by himself with his *Disciples*, on the *thirteenth* day of the moneth, when *unleavened bread* was not yet to be used; and thence they do both use and urge a necessity (*m*) of *leavened bread* in the *Lords Supper*: But this opinion we reject. First, because it accordeth not with the truth of *Evangelical History*. Secondly, because it plainly maketh *Christ* to be a transgressor, not a fulfiller of the Law. (*n*) Others say, that because that year their *Passover*

(*l*) *Leo Pilat. l. 2. Tom. 1. cap. 51. pag.* 147.

(*m*) *Usum fermentati penit in cuna Dominica Ecclesia Romana olim non damnavit. Casaubon. exercit.* 16 *p.* 465.

(*n*) *Munster. in Matth. cap.* 26.

Passover fell on *Friday*; hence the *Feast* was translated unto *Saturday* by the rule *Badu*. Their inference is, that *Christ* kept the fourteenth day of the moneth, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods command, they the *tradition of the Elders*. (o) Lastly, others more probably hold, that both *Christ* and the *Jews* did eat the *Passover* the same day and hour, namely, on *Friday*, or the fourteenth day of the moneth, if wee count the beginning of *Friday* according to the manner of the *Jews*, from six a clock at night on *Thursday*: *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the *preparation of the Sabbath* began, he was buried, *There laid they Jesus, because of the Jews preparation*, *Joh.* 19. 24.

(o) *Justus Scaliger de emend. temp. l. 6. p. 586.*

For reconciling the *Evangelists* in this point we must note these particulars which are more at large proved in the *Chapter of the Passover*. 1. The *fourteenth* day of the moneth, on which the *Paschal Lamb* was eaten, was called the *first day of unleavened bread*. The *Feast of unleavened bread drew* neer, which is called the *Passover*, *Luke* 22. 1.

The *fourteenth* day was not holy, but the fifteenth was. In the *fourteenth* day of the first moneth is the *Passover* of the Lord, and in the *fifteenth* day of this moneth is the *Feast*, *Numb.* 28. 16, 17. Some of them thought, because *Judas* had the bag, that *Jesus* had said unto him, Buy those things that we have need of, against the *Feast*, *Joh.* 13. 29.

The *Sheep and Bullocks* offered upon this day, are called the *Passover*, *Deut.* 16. 2. And of this we are to understand Saint *John* 18. 28. They themselves went not into the common hall, lest they should be defiled, but that they might eat the *Passover*. So that this eating

ing of the *Passover* is not understood of the *Paschal Lamb*. But some may question, How they should have been defiled by entring into the common Hall? The answer is, that upon (p) *Holy-day-eves*, which they term *days of preparation*, they held it unlawful for their *Judges to sit on life and death*. Hence it is, that they brought *Jesus* to *Pilate* the *Roman Deputy*. *Secondly*, they with-drew themselves out of the common hall. *Thirdly*, for this reason they said, *It is not lawful for us to put any man to death*, *Joh.* 18.31. (q) that is, Upon this, or such like day; for though their high Court of *Sanedrim* were put down at this time, yet all power in cases of life and death was not taken from them, as is implyed in the words following. It was that the word of *Jesus* might be fulfilled, which he spake, signifying what death he should dy, v. 32. which text intimateth, that that unlawfulness was urged by the special providence of *God*, that he might be *crucified*, being judged by *Pilate*: for if the *Jews* had judged, they used no such kinde of death towards malefactors. Again, *Stephen* was condemned by them to be stoned, *Acts* 7. And they complained before *Felix*, that when they were about to proceed against *Paul* according to their own Law, the chief Captain *Lysias* with violence took him out of their hands, *Acts* 24. Which argueth, that all power in causes capital was not taken from them. But of this see the *Chapter, of their capital punishments.*

(p) אין כרין דחי בפשוט לא שבת ולא יום טוב.
Maimon. l. ult. Jud. Sanedrim fol. 11. (q) *Augustin. tract* 114. *in Joan. Ita hunc locum exponunt etiam Cyrill. l.* 12. *in Jo. n. c. c. Chrysostom. hom.* 82. *in Joan. Beda in c.* 18. *Joan.*

The

CHAP. VIII.

The Feast of Expiation.

UPon the tenth day of the moneth *Tisri*, answering to *September* with us, the *Feast of Expiation* was commanded to be celebrated, *Levit.* 23. It was called the *Feast of Expiation*, because the *High-Priest* did then confess unto *God*, both his own sins, and the sins of the people; and by the performance of certain rites and ceremonies expiate them, and make an atonement unto *God* for them.

The *Ceremonies* at this time to be performed, concerned either the *people and the Priest*, or the *Priest alone*. Those which concerned the *people and the Priest*, consisted in the afflicting of their souls by *fasting*. Whence this Feast was also called (*a*) *Dies jejunii*, *the fasting day*, *Jer.* 36. 6. Which serveth for the understanding of that, *Acts* 27. 9. *Sailing was now dangerous because the feast was already past*; that is, that *Feast of Expiation* was now past, and winter was at hand.

(*a*) *Joseph. de bell. Jud. p.* 43.

Those *Ceremonies* which concerned the *Priest alone*, were two; *First*, then the *High-Priest* entred into the *Holiest of Holies*, which was peculiar unto this day. *Secondly*, he being about to sacrifice for himself and his house, he took unto him a *young Bullock for a sin-offering*, *and a Ram for a burnt-offering*, putting on his *Priestly* robes: after he had washed himself in water, he took of the Congregation *two he-Goats for a sin-offering*, *and a Ram for a burnt-offering*. The *two hee-Goats* he presented before the *Lord* at the door of the *Tabernacle*, casting lots which of them should be sacrificed, which let *scape alive*. This last was termed the (*b*) *scape-goat*, because the other being slain, this was

(*b*) *Gnazazal*, ex עזז *Gnez* עזר *espra* & עזל *Azal*, *abiit*, *R. D. Kimchi in radic.*

sent *alive* into the wilderness. The Greek Interpreters call this Goat [illegible], *Malorum depulsorem*, *A defender from evils*; which name the Heathens applied to their *Tutelar Gods*. They intimated, that when the *Scape-Goat* carried away the *sins* of the people into the Wilderness, he likewise carried away all those *evils* which belonged unto those sins. And for the securing the people in this point, the *Lord* commanded the *High Priest* to confess in the name of all the people, and to disburthen the sins of the whole Congregation upon the head of the *Scape-Goat*. The form of *Confession*, according to the relation of the *Hebrew Doctors*, was this: (c) *O Lord; thy people, the house of Israel, they have sinned, they have done wickedly, they have transgressed before Thee. I beseech Thee now, O Lord, pardon the sins, iniquities, and transgressions, with which thy people, the house of Israel have sinned, done wickedly, and transgressed before Thee, as it is written in the Law of thy servant Moses: that in that day he shall make attonement for you, that he might cleanse you, and that you might be clean from all your iniquities before the Lord.*

c P. Fag. Lev. 16.

The *modern Jews* now (because there can be no proper sacrifice, the *Temple* of *Jerusalem* being destroyed) the men they take a *white Cock* on this day, the women a *Hen*. (d) This *Cock* they swing three times about the *Priests* head, saying, *Gallus Gallinaceus hic, commutatio erit pro me*; that is, *This Cock shall be a propitiation for me*. After that they kill the *Cock*, acknowledging themselves worthy of death; and then they cast the intrals upon the top of the house, that some Raven or Crow might carry both them, and together with them, their sins into the wilderness. And lest they might seem to be mad without reason they assign the cause why they make choice of a Cock at this time, to be this. This

d Buxtorf. Synagog. c. 10.

word

word *Gebber* in the holy language ſignifieth a Man, in their *Talmud* it ſignifieth a Cock. Now, ſay they, the juſtice of *God* requires, that as *Gebber* ſinned, ſo *Gebber* ſhould make ſatisfaction. From this *Feaſt of Expiation* it is probable, that the *Grecians* uſed an yearly *Expiation* of their Cities, which was performed on this manner: Certain condemned perſons were brought forth with Garlands upon their heads, in manner of ſacrifices, theſe they would tumble from ſome ſteep place into the ſea, offering them up to *Neptune*, (e) uſing this form of words, περίψημα ἡμῶν, *Sis pro nobis peripſema*: As if they had ſaid, *Be thou a reconciliation or propitiation for us.* The like kind of expiation was uſed among them in time of any Peſtilence or contagious infection; for the removal of ſuch diſeaſes, they then ſacrificed certain men unto their *Gods*; * ſuch men they termed καθάρματα. Theſe two words are uſed by the *Apoſtle*, 1 *Cor.* 4.13. and they are tranſlated *filth and off-ſcouring*: we are made as the *filth of the world, and as the off-ſcouring of all things*: Theſe words ſignify properly the *filth or dirt ſcraped off mens ſhoes*, or from the *pavement of the ground.* But in (f) *Budæus* his opinion, the *Apoſtle* had alluſion unto thoſe kindes of expiations in uſe among the *Heathens.* As if he had ſaid, We are as deſpicable and as odious in the ſight of the people, as much loaded with the revilings and curſings of the multitude, as thoſe condemned perſons who were offered up by way of publique Expiation.

(e) *Suidas in voce* περίψημα.

* Καθάρματα τῶν λοιμῶν, οἱ ἐπὶ καθάρσει λιμοῦ καὶ νόσου, ἢ τινος ἑτέρου τοιούτου ἀποπεμπόμενοι ἄνθρωποι, *Vitus Schefl. in Ariſtophan. plut. pag. 42.* [illegible] *relig. in Pandect. De lepr. p. 334.*

Now ſeeing at this feaſt principally the *High-Prieſt* was a *type of Chriſt*, it will not be amiſs to note the agreement between the *type* and the *truth.*

Aaron.	*Chriſt.*
1. The *High-Prieſt* went in-	1. *Chriſt* our *High-Prieſt* went into the *Holy place*,

to the *Holiest of all*, *Lev.* 16. 3.	namely the heaven, *Hebrews* 9. 12.
2 He, went once a year, *Exod.* 30. 10.	2. He, entred once, *Heb.* 9. 12.
3. He, with the blood of goats & calves, *Heb.* 9. 12.	3 He, by his own blood, *Heb.* 9. 12.
4. He, alone, *Hebr.* 9.	4. He, alone hath trodden the wine-press, *Isay* 63. 3.
5. He, cloathed with his Priestly robes, *Lev.* 16. 4.	5. He ordained and sealed to this office, by his Father from all eternity.
6. He took two goats, *Levit.* 16.	6. He, took *two natures*: the *impassibility of his Godhead* was shaddowed by the *Scape-goat*: his *Sufferings in his Man-hood*, by the *goat that was sacrificed*, *Theodoret. Quest.* 12. *in Levit.*
7. The *goat* did bear the peoples iniquities.	7. *Christ* was made sin for us, 2 *Cor.* 5. 22.

CHAP. IX.

The Sabbatical year, or seventh years rest.

AS every seventh day was a *Sabbath day*, so every seventh year was a *Sabbatical year*, *Levit.* 25. And as the *Sabbath day* signified that they themselves were the *Lords*, and therefore they abstained from their own work to do the *Lords*: so the *Sabbatical year* was to signify that both they and their lands was the *Lords*.

The observation of this feast consisted chiefly in two things. *First*, In the not tilling or manuring of their ground, whence it was called (*a*) *Schabbath haarets*.

the *Sabbath of the Land*, *Lev.* 25. 6. *Secondly*; In the Creditors discharging their Debtors, and releasing their debts; and thence it was called (*b*) *Shemita laibova*, the *Lords releasse*, *Deut.* 15. 2. (*b*) שמיטה לידוה

Seeing they were that year forbid to till their ground, here question might be made, what they should eat then, in the time of their intermission?

Answ. *I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years*, *Levit.* 25. 20. 21. saith the Lord.

Seeing every seventh year, debts, according to Gods command, were to be remitted; some might demand, Whether this might not much endamage their estates if they did lend? or harden their hearts not to lend?

Answ. It could not endamage their estates: for, it is a most infallible *Maxim*: *No man is a loser by serving God.* Whence the *Hebrews* themselves interpret this to be rather *Mandatum probationis* (*A command of trial*, such as *Abrahams* offering up of *Isaak* was, which *God* commanded, not intending that he should be sacrificed, but that *Abrahams* love might be tried;) rather than *Mandatum obedientiæ*, *A command of obedience.* To this purpose speaketh *Aben Ezra*, interpreting these words, *Save when there shall be no poor among you.* *Deut.* 15. 4. (*c*) that is, saith he, as if the *Lord* had said, *Know that that which I have commanded thee, that thou shouldest not exact of thy brother, will be needless. If all Israel, or the greater part obey the voyce of God, then there shall be no poor amongst you, to whom it shall be needfull for thee to lend; yea all of you shall be able to lend to many nations.* (*c*) *Aben Ezra, Deut.* 15. 4.

The reasons why this Feast was instituted, are thought to be, *First*, to teach the people to depend

upon *Gods* providence by faith; for, though the owner of the Field might gather, even on that year, for the maintenance of himself and his Family, *Levit.* 25. 6. yet he was neither to sow his Field, thereby to make his harvest the greater; nor to hedg his Field, or lock up his corn-yard, thereby to enjoy the propriety; but to let all be common, and every mans hand equal in every place. *Secondly*, they were hereby put in mind of that happy estate which *Adam* enjoyed in his innocency, when the earth brought forth her increase without manuring. *Lastly*, it shadowed forth that *everlasting Sabbath* which we expect in the heavens. (*d*) And some conjecture this to be the ground of *Rabbi Elias* his opinion, (*e*) that the *World should continue for six thousand years, but the seventh thousand should be the great Sabbatical year.* The six thousand years answered the six working days of the week, the seventh answered our Sabbath, according to that, A thousand years are but as one day with the Lord, 2 *Pet.* 3. 8. *Elias* his words are these, *Six thousand years the world shall be, and again it shall be destroyed:* (*f*) *Two thousand shall be void, two thousand under the Law, and two thousand under the Messias.* The substance of this prophecy however we reject as too curious, yet seeing that a Jew spake it, it may serve to prove against them; *First*, That the *Messias* is already come; Secondly, That *Moses* his law ceased at his comming.

d *Vid. Mosis Amiran. lib. orig. hujus festi.*

e *Talmud in Sanedrim. in c. Helec.*

f אז אלפי תוהו ב אלפי תורה ב אלפי ימות המשיח

Duo millia inanitatis, duo millia legis duo millia Messiæ. Talmud in Sanedrin c. Helec.

CHAP. X.

Of their Jubilee.

THis is the last Festival which *God* commanded the *Jews*; it was celebrated every *fiftieth year.*

It

It is commanded, *Levit.* 25. 8. Thou ſhalt number ſeven *Sabbaths* of years unto thee, &c. The *Engliſh* word *Jubilee* is derived from the *Hebrew* יובל *Jobel*, ſignifying a *Ram*; it ſignifyeth alſo a *Rams Horn*. Seven *Prieſts* ſhall bear before the *Ark*, ſeven *Trumpets of Rams horns*, *Joſh.* 6.4. where the word *Jobelim* is uſed, and is expounded by the *Chaldee-Paraphraſt*, *Rams horns*. *Marbachius* is of opinion, that this year was called their *Jubile*, (c) from *Jubal*, the firſt Inventer of muſical inſtruments, of whom we read, *Gen.* 4. 21. *Jubal was the father of all ſuch as handle the Harp and Organ*: Other Authors deliver other reaſons of the name; but it is moſt probable, that this year was termed the year of *Jubilee*, from *Jobelim*, the *Rams horns*, then ſounded. There were five main uſes of this Feaſt.

c *Marbach. in Levit.* 25.

First, for the general releaſe of Servants. *Secondly*, for the reſtoring of Lands and Tenements unto their firſt owners, who formerly ſold them. *Thirdly*, hereby, a true diſtinction of their Tribes was preſerved; becauſe Lands returned unto their owners in their proper Tribe; and Servants to their own *Families*. (d) *Fourthly*, ſome are of opinion, that, as the *Grecians* did compute their times by the number of *Olympiads*; the *Romans* by their *Luſtra*; the *Chriſtians* by their *Indictions*: ſo the *Jews* by their *Jubilees*. Laſtly, it did myſtically ſhadow forth that ſpiritual *Jubile* which *Chriſtians* enjoy under *Chriſt*, by whoſe blood we have not only a re-entry into the *Kingdome of heaven*, which we had formerly forfeited by our ſins (and this was haply ſignified by the *Iſraelites* re-entry upon their Lands formerly ſold) but alſo the *ſound of the Goſpel*, which was in this Feaſt typed out unto us by the *noiſe of Trumpets*, is gone throughout the

d *Euſebius de Orig. ſect.* 69.

world. And thus the *Lord God hath blown the Trumpet*, as *Zachary*'s phrase is, *Zachary* 9. 14. But neither this release of Servants, nor restoring of Lands, was (e) untill the tenth day of the first moneth *Tisri*, at which time it was proclaimed by the sound of Trumpets, or Rams horns. The nine first days of this moneth the Servants feasted and made merry, and wore garlands in token of their liberty approaching.

(e) *Moses ad ipsum in halacha Schemina Veishel c.* 10.

CHAP. XI.

The Feast of Purim: *and the Feast of Consecration or Dedication.*

PUR is a *Persian* word, and signifieth a Lot, whence this *Feast of Lots* is called *Purim*, (*i.e.*) *A Lottery*: it began on the fourteenth of *Adar*, and continued till the end of the fifteenth, *Ester* 9. 21. It was instituted by *Mordecay*, in remembrance of the *Jews* delivery from *Haman*, before whom Lots were cast day by day, and moneth by moneth, for the destruction of them. In these two days they read the History of *Ester* in their *Synagogues*, and as often as they hear mention of *Haman*, (a) they do with their fists and hammers beat upon the benches and boards, as if they did knock upon *Hamans* head.

a *Hispinxerunt fusti fol.* 33. 2. *Antonio Margarita in lib. de ceremoniis Judæorum.*

The *Feast of Dedication* is termed in the *New-Testament*, ἐγκαίνια, (b) a *Feast* wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some *new* and holy use. We shall read of many things *consecrated* in the *Old Testament*; The *Tabernacles*, the *Temple*, *Priests*, *Altars*, *Vessels*, and *Garments*; but there was no anniversary or yearly solemnity

b Ἐγκαίνια ἑορτὴ, καθ' ἣν τὰ ἐγκαίνια ἄγεται. *Suidas.*

lemnity appointed to be observed in remembrance of their *Consecration*. The *Consecration* therefore which we now speak of, being an yearly Festival, was the *Consecration of the Altar; appointed by Judas Maccabæus* to be observed from year to year, for the space of eight days, from the five and twentieth of the moneth *Cislew*, which answereth in part to our *December*, 1 *Macc.* 4. 59. Of this *Saint John* speaketh; and, as he mentioneth our *Saviours* presence there, so he intimateth the time to be about *December*. *It was at Jerusalem, the Feast of the Dedication, and it was winter, John* 10. 22. *&c.*

The reason of this Feast, was in remembrance of that great Mercy which God shewed unto his people, in delivering them from the tyranny of *Antiochus*, and the *Idolatry* which he had forced upon them; setting up the *Idol of Jupiter* in the *Temple of God*, and abolishing the true worship of *God*.

These two *Feasts* are of *humane institution*, and others might be added unto them: but little is to be added or nothing at all to that which is delivered concerning them, in the places of Scripture where they are mentioned.

THE

THE FOURTH BOOK.

Of their Idolatry.

CHAP. I.

The beginnings of Idolatry.

THe infiniteness of *Gods Majesty* farr transcendeth the capacity of created Natures, and if we consult not with *Gods* own *Oracles*, though the sense of a *Deity* may be imprinted even in an *Atheists* heart; yet so farr shall he be from all right understanding of *God*, that he will adore the *creature* in stead of the *Creator*; and when he hath multiplyed the number of his *Gods*, according to the number of the stars in heaven, and creeping things on earth; yet still his heart will be doubtful, whether he hath worshipped the true *God*, nay whether the true God be not utterly unknown. For this reason, the marriners in *Jonahs* ship cried every man unto his *God*, *Jonah* 1.5. Every man to his *own God*, and, lest they might all mistake the *true God*, they awaken *Jonah* to call upon *his God*. This uncertainty

(*a*) uncertainty attending *Idolatry*, caused the *Heathen* to close their petitions with that general, *Dii deaque omnes*. (*b*) The *Arabians* perceiving the insufficiency of their *known Gods*, dedicated their Altars *Ignoto Deo*, *To the unknown God*. At *Athens*, Saint *Paul* found an Altar with the same inscription, *Act.* 17. 23. Hence or their neighbour-countrys were wont to swear (*c*) *by him that was unknown at Athens*. From this doubt and distrust among the *Athenians*, what (*God* was? and who he was?) sprang another uncertainty amongst them, as dangerous as the other, dividing and sharing that undividable unity of the *God-head*, between I know not what compeers and equals, so that they had other Altars mentioning a plurality of Gods: (*d*) the inscription being θεῶν ἀγνώστων, *The Altar of the unknown Gods*; yea, the compleat and entire inscription of that Altar which Saint *Paul* saw, is thought to have been thus, (*e*) *To the Gods of Asia, Europe, and Africa; to the unknown and strange God*. Which observation implyeth their practise to have symbolized with other *Heathens* in that fore-mentioned closure; *Dii Deaque omnes*; *O all ye Gods and Goddesses, help*. This distrust I think to be the chief reason why they worshipped the *unknown God*; though I deny not but the Altars might bear this Title, to conceal the name of their *Tutelar God*, unto whose protection they had committed themselves, (*f*) because the *Heathen* people generally conceited, that if the *Gods* name, to whom they dedicated a City, were known; then the enemies might by some magical incantation or charm, call him forth, and cause him to forsake the City: For the better preventing of which manner of Evocation, the *Tyrians*, the *Lacedemonians*, and other (*g*) Nations, fettred and chained their *Gods*, that they might not depart. Against it might be

a *Serv. in Georgic. lib. 1.*

b *Cyrill. Syntagm. 17.*

c Νὴ τὸν ὑπὲρ τὴν Ἀτθίδα ἄγνωστον. *Lucian in Philopatride.*

d *Pausanias in Atticis.*

e Θεοῖς Ἀσίας, καὶ Εὐρώπης καὶ Λιβύης, ξένῳ καὶ ἀγνώστῳ θεῷ. *Theophyl. in Act. Apost. 17. 23. Hieron. Tit. 1. 12.*

f *Alex. ab Alex. l. 6. c. 5. Tyraquel. in illum locum.*

g *Macrob. Saturn. l. 3. c. 9.*

be done in imitation of the *Jews*, who about the time of our *Saviour* his Incarnation, held it unlawful to pronounce that essential name of *God* [*Jehovah*] and instead thereof would read *Adonai*. The occasion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaspheming of that holy name among the *Heathens*, who had learned from that name to denominate their *Idols*, (b) *Jove*, *Jaoth*, *Iudæi*, &c. Hence afterward the forbearing the name became superstitious, and so far prevailed, that they corrupted the text for the defence thereof, *Exod.* 3. 15. This is my Name לעלם *legnolam*, *for ever*: (l) they read לכלם *legnalem*, *to be concealed*. Though I deny not but that name was always in some sense ineffable: namely, as (k) *Pliny* saith, the names of the *African* people and Towns were ineffable, that is, such as other languages could not express without circumlocutions.

b *Vid. Macrob. Saturn. l. 1. c. 18. Irenæum l. 2. c. ult. item Orig. contra Celf. l. 6. fol. 76. col. 3.*

l *Vid. P. Galat. l. 2. c. 10.*

k *Plin. in Præmio l. 5. Hist. Natur.*

As those forementioned *Idolatrous* names, were nothing else but so many depravations of the name *Jehovah*: so the Original of many other ensuing kinds of *Idolatry*, proceeded at first from a misconstruction of Scripture. They having learned by tradition, that the Sun, Moon, & Starrs, had a kind of Lordship and rule over day and night, times and seasons: Hence the superstitious ignorance of those people deified those lights of Heaven, and worshiped them as *Gods*. Afterward corruption prevailing, their *Apotheosis*, or *God-making Ceremonies*, were extended to sublunary creatures, partly as *Symbola*, or representative signes of those greater and more glorious lights; for this reason the *Chaldeans* worshiped *fire*, &c. And *Ur*, of the *Chaldeans*, mentioned *Gen.* 11. which signifieth *fire* or *light*, is thought to be the very *God* of the *Chaldeans*, though in that place the name *Ur*, be applyed to some chiefe City, from the name of the Idol.

Yea

Yea, the *god of Nahor*, *Gen.* 31. 53. is thought to be no other; partly also the inferior creatures were canonized for *gods*, in the way of thankfulness for the benefits received from them, for which reason, the *sea*, the *winds*, the *air*, the *earth*, and *fruits* of the earth, *became deified*. At last, *well-deserving men*, nay *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onions*, were reputed *gods*.

CHAP. II.

Of Moloch, *Adram-Melech*, *Anam-Melech*, *Baal*, *The Tabernacle of Molech*, *Chiun*, *Remphan*, *Horses consecrated to the Sunne*, *Thamuz*.

OF the *Idol Moloch* we read in divers places of Scripture, 1 *King.* 11. 2 *King.* 23. 10. *Levit.* 18. 21. He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcon*. He was reputed *god*, not only of the *Ammonites*, but of the (a) *Moabites* also. He had name from מלך *Malac*, signifying to rule or reign. The seventy *Elders* translate him, ἄρχοντα, *Prince*; 3 *King.* *King*. Such *King-Idols* were *Adram-Melech*, and *Anam-Melech*, the *gods* of *Shepharvaim*, unto whom that people burnt their children in fire.

I take *Moloch* and *Baal* to be one and the same *Idol*, they were both names of supremacy and rule, בעל *Baal* signifieth a *Lord* or *Master*. And מלך *Melech*, a *King* or *Prince*. They had both the same manner of sacrifice, they burnt their sons for burnt-offerings unto *Baal* likewise, *Jerem.* 19. 5. yea they built the high places of *Baal*, which are in the valley of *Benhinnom*, to cause their sons and their daughters to pass thorow the fire unto *Moloch*, *Jerem.* 32. 35. In which text, the

(a) Lorinus in Act. 7. 42 Oecumenius.

place

place of sacrifice is noted to be one and the same, common to both Idols; and *Moloch* put in the end of the verse, to explain *Baal* in the beginning thereof.

Some think them to be different, because the (b) *Planet Jupiter* was worshipped under the name of *Baal*; but the *Planet Saturn* is probably thought to have been worshipped under the name of *Moloch*. If we diligently observe Histories, we shall find such a *confusion of the Planets*, that the *Sun*, as it was sometimes called *Baal*, sometimes *Moloch*; so it was sometimes called (c) *Jupiter*, sometimes (d) *Saturn*; and concerning *Baal*, this is evident: Hence *Jupiter* was called by the *Phoenicians*, *Baal-samen*, which name is derived from the *Hebrew*, and soundeth as much as *Jupiter Olympicus*, *the Lord of Heaven*: For, *Baal* signifieth *Lord*, and *Shamaim*, *Heaven*. And what is this *Lord of heaven*, in the theology of the *Heathens*, other than the *Sun*? who may as well be stiled *the King of heaven*, as the *Moon the Queen*. Yea, *Sanchoniatho*, as *Eusebius* in the forequoted place relates him, taketh all these three for one, namely, the *Sun*, *Jupiter*, and *Baalsamen*.

Concerning *Saturn*, it is apparent that the *Sun* was worshipped under his name: But I find some Expositers to interpret *Moloch* to be (e) *Mercury*, others *Mars*: these are but few, and the grounds weak. It is therefore more generally and more probably thought that he was *Saturn*, because as to *Moloch*, so to *Saturn*, the *Heathen* people did sacrifice their (g) *Sons* and *Daughters*; Secondly, *Saturn's* Image differed not much from *Moloch's*: Of *Saturn* thus we read; *It was made of brass, wonderful for its greatness, whose hands reaching towards the earth, were so hollow (ready to clasp) that the youths, which were compelled to come into him, did fall as it were into a mighty ditch full of fire.* You shall read in a manner

b *Augustin. super Jud. c. qu. 2. Vide si Eusebium de præpar. l. 1. c. 9.*

c *Plato apud Macrob. Satur. lib. 1. cap 23. ubi Mendose citatur e Timæo Platonis, quod est in Phædro.*

d *Assyrii Saturnum (quem & Solem dicunt) Jovemque; colunt. Cunctat. Servius in Aenid. 1.*

e מלך, *Melech dici potuit quasi* מלאך, *Malach i. ei Angelus, Nuncius. Proinde interpretatur Moloch Mercurium, Deorum nuncium.*

f *R. Lev. Levit. 18. 21.*

g *Macrob. Satur. lib. 1. c. 7. Euseb. de præpar. l. 4. c. 7.*

ner the same description of *Moloch*. *Jalkut* commenting on *Jeremy*, writeth thus; (i) *Though all other houses of Idolatry were in Jerusalem, yet Moloch was without Jerusalem, in a place apart, How was he made? He was an Image of brass; He had seven Chappels, and he was placed before them, having the face of a Bullock, and hands spread abroad, like a man that openeth his hands to receive somewhat from some other: and they set it on fire within, for it was hollow, and every man severally entred, according to his offring. After what manner? Whosoever offered a fowl, went into the first Chappel; he that offered a sheaf, into the second; a Lamb, into the third; a Calf, into the fourth; a Bullock, into the fifth; an Ox, into the sixth; and whosoever offered his Son, into the seventh.* Thus *Moloch* & *Saturn* agree: *First*, in their sacrifices: *Secondly*, in the form of their Images. Now these *seven Chappels* built for *Moloch*, may well resemble those (k) *seven gates* with which the *Persian* honoured the *Sun*; and as the *seven gates* did, so might the *seven Chappels* mystically expres the *seven Planets*, whereof the *Sun* was *Moloch*, (*i.e.*) *the King and Prince*. When they sacrificed their Sons unto this *Idol*, they did beat upon *Tabrets* and *Drums*, that the cry of the childe might not be heard by the father. Thereupon was the place called תפת *Topbet*, from תף *Toph*, signifying a *drum*, as likewise from the cry of the children it was called *Gehenna*, גי הנם signifying a valley, & נהם roaring or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Mat.* 5. 22. had its original from this fire, wherewith the children were burnt unto *Moloch*? I answer, that in this phrase there was not respect only unto this fire; though by the bitter cries, and ejulations of poor infants, the restless torments to hell might be shadowed; yet the perpetuity and everlastingness of hellish

i *Jalkut Jer.* 7. fol. 97. col. 1.

k *Orig. contra Celsum*, l. 6. f. 74. col. 4. *Gyraldus Deorum Syntagm.* 7. p. 223.

lish pains, I take to be signified herein, by allusion unto that (*l*) other fire kept continually burning for the consuming of dead carcasses, and the filth brought out of *Jerusalem*. For *Gehenna* was reputed a contemptible place without the city, in the which they burnt, by means of a fire continually preserved there, the carcasses, filth, and garbidge of the city. The (*m*) *Kabbalists* treating of *Gehenna* in this metaphorical sense, as it is applied to the pains of hell, do distinguish of it, saying, That there is *Gehenna superior* and *inferior*: By the first they understand *bodily torments inflicted upon the bodies of sinners in this world*: By the second they understand the *pains of the soul in the world to come*. (*n*) They say likewise, that there are *septem Gehennæ mansiones*, *Seven degrees or mansion-places in Gehenna*. 1. *Infernus*. 2. *Perditio*. 3. *Profundum*. 4. *Taciturnitas* 5. *Umbra mortis*. 6. *Terra inferior*. 7. *Terra sitiens*. Of these *seven Receptacles*, he that will mis-spend his time may read according to the quotation.

l D. Kimchi, *Psal.* 27. 13.

m *Capnio de Kabala, p.* 644.

n P. *Galatinus, l.* 11. *c.* 6.

It is much controversed among Expositors, whether the children in this sacrifice were *burnt in the fire*, or only *initiated, and consecrated unto Moloch, passing in the midst of two fires in signe of their consecration?* It is probable, that both were in use. *First*, the Scripture speaketh of both. *Secondly*, the *Hebrew Doctors* shew the manner of both. That they were *burnt*, *Jakut* expressly teacheth, and with him others accord, saying, *Molech is the name of an Image; and the wise men of blessed memory interpret Molech to be an universal name, devoting any whom they had made to rule over them: And it is agreed upon, that this is the abomination of the sons of Ammon, and this phrase, To cause to pass thorow, is as much as to burn.* Others say, *This Idol's name was Malech, and* (*p*) *this was his worship: That he* (*namely the father*) *delivered*

o *Aben Ezra Lev.* 18. 21.

p *Rabbi Salom. Levi* 1. 18. 21

red his son unto the Priests, and they made two great fires, and they made his son to pass on his Feet between both these fires.

Notwithstanding we must not think that there were no other oblations unto *Molech*, besides sacrificing of children: For what use then served those other six chappels? No, I take this oblation of children, not to have been forced on them by any superstitious law, or tradition binding them thereunto; but to have been reputed a work more meritorious, because it was meerly voluntary. This I note, because otherwise there were an apparent difference between *Baal* and *Molech*. For the *Baalites* offered unto their fancied Deity a bullock in that contention between them and *Eliah*, 1 *King.* 18. Bullocks, and calves, and lambs were their ordinary sacrifices; the sacrificing of their Children, *Extraordinary*. Yet their ordinary sacrifices were not altogether void of mans blood, but sometimes the *Priests* would lance and cut their own flesh: which custome, whence it had its original, I find not: only we finde the like to have been practised by the *Heathenish Priests*, in their sacrifices to *Bellona*: (q) *Tertullian* toucheth it; but *Lactantius* treating of *Bellona* and her *Priests*, speaketh more clearly, saying, *They sacrificed not with any other mans blood, but with their own; their shoulders being lanced, and with both hands brandishing naked Swords, they ran and leaped up and down like mad-men.* Who would not take these *Bellonites* to be the very *Baalites* spoken of, 1 *King.* 18. *They leapt upon the altar which was made —— and cut themselves, as their manner was, with knives and lancers, till the blood gushed out upon them.*

q *Tertul. Apolog. cap. 9.*
r *Lactantius, pag. 40.*

That the opinion of pleasing God by sacrificing their children sprang from *Abrahams* offering up *Isaak*,

ſack, ſeemeth very probable, and is intimated by *Solomon*, who bringeth in *God* ſpeaking concerning *Molech*, after this manner: *I never commanded that they ſhould offer up their ſons for an oblation, and I never ſpake unto any of my Prophets*, (ſ) *and when I ſpake to Abraham to ſacrifice his Son, it entred not into my heart that he ſhould ſacrifice him, but to make known his righteouſneſs.* Yea, (t) *Porphyry* treating of *Saturn* (who ſeemeth to have been this very *Moleth*) ſaith that the *Phenicians* called him *Iſrael*, & that he had by *Anobreth* one only ſon called *Jeud* in the *Phenician* language (no doubt from the *Hebrew Jechid*, ſignifying an *only begotten*, & applied to *Iſaak*, *Gen.* 22. 2.) which he offered upon an altar purpoſely prepared. Who ſeeth not the Hiſtory of *Abraham* and *Sarah*, under the names of *Iſrael* and *Anobreth*? and the immolation of *Iſaak* under the name of *Jeud*? and the original of his ſon-ſacrificing divinity, to have been the unwarrantable imitation of *Abraham*?

ſ Salomon Jer. 7. 31.

t Euſeb. præpar. Evang. l. 1. c. 7. p. 17.

But what? Was the *Sun* worſhipped *Idolatrouſly*, no otherwiſe? Yes, except I am deceived, we finde another manner of worſhip deſcribed by *Amos*, *ch.* 5. 26. *But you have born the Tabernacle of your Moloch*, and *Chiun* your Images, the *ſtar of your God* which ye made to your ſelves. This tranſlation I prefer before others. Firſt, becauſe the (r) *Hebrew* word ſignifieth a *Tabernacle*. Secondly, it is rendred the Tabernacle of *Moloch*, not *Siccuth* your King, "by the *ſeventy*. Thirdly, it is ſo repeated by *Saint Stephen*, *Act.* 7. 43. *Ye took up the Tabernacle of Moloch*, and the *ſtar of your God Rempham*, figures which ye made to worſhip them.

ר וְנְשָׂאתֶם אֶת סִכּוּת מַלְכְּכֶם

r Et tulistis tabernaculum Molochi, & stellam dei vestri Remphan, figuras quas fecistis vobis ad adorandum eas.

Three things are to be enquired for the underſtanding of this parallel. *Firſt*, what the *bearing or taking up of this Tabernacle is*. *Secondly*, what Idol was pointed

pointed out by these names of *Chiun* and *Rempham*. *Thirdly*, what is meant by the *Star of this God*.

The taking up of this Tabernacle denoted their worship which they exhibited unto their Idol, by carrying him up and down in *Tabernacles* and *Pageants*, after a solemn manner of procession. By the *Romans*, this solemnity was termed *Pompa*; and the Tent or *Pageant* in which the Idol was carried, *Thensa*, according to that, *Thensa deorum vehiculum*. This kind of Idolatry may seem to have had its original among the *Heathens* from an unwarrantable imitation of *Moses his Tabernacle*, which was nothing else but a (*u*) *Portable Temple*, to be carried from place to place as need required: For, it cannot be denyed, but that many superstitions were derived unto the *Heathens* from the true worship of *God*, which he himself had prescribed unto his people. Thus as *God* had his *Tabernacle*, *Priests*, *Altars*, and *Sacrifices*; so the *Devil* had his *Tabernacles*, *Priests*, *Altars*, and *Sacrifices*. As *God* had his *fire ever burning upon the Altar*, *Lev.* 6. 3. so had the *Devil* his *fire preserved burning by those Vestal Votaries*. As *God* had his *Propitiatory* or Mercy-seat; so had the *Devil* his *Sacros tripodas*, his *Oracles* from which he would speak unto them that served him. This solemn procession was performed by the *Romans*, in the honour of the (*r*) *Sun*. It was performed by the *Israelites* in honour of their *Moloch*, who formerly was interpreted the *Sun*. To add unto the pomp and state of this solemnity, both the *Romans* and the *Israelites* caused *great Horses* and *Chariots* to be led up and down. (*x*) *Horses* were consecrated to the *Sun* by the *Romans*, and their *Cirque-place* was sometimes called ἱππόδρομος and ἱππόδρομον, an *Horse-race*. And that *Chariots* were commonly used in those pompous shews, is (*y*) evident.

(*u*) ναὸν τοῦ θεοῦ φορητὸν ἐποιήσαντο. *Joseph. Antiq. lib. 3. cap. 3.*

(*r*) *Solis hanc novi generis spectaculo Circi, Antiquis diversi parvis. Curtius. Asiric. l. 1. num. 17. vid. Dempster.*

(*x*) *Alex. ab Alex. lib. 3. cap. 12.*

(*y*) *Hic illius arma. Hic currus fuit. Virgil.*

Concerning the people of *Judah*, doth not the like practice plainly appear? 2 *King.* 23. *Josiah* did put down the *Horses* given to the *Sun*, and the *Chariots of the Sun*. This kind of Idolatrous worshipping the *Sun*, seemeth to have had its beginning from the *Persians*; who also accounted *Horses* holy to the *Sun*, (z) and the *Persian King* when he would shew himself in great state, caused an exceeding great *Horse* to be led up and down, the which was called *Equus Solis*.

(z) Cæl. Rhodigin. antiq. l. 8. c. 2.

The second Inquiry is, What *Idol* was meant by *Chiun* and *Remphan*, otherwise in ancient copies called *Rephan*. Not to trouble the Reader with the various interpretations of Expositors, much less with the bold adventures of others in correcting the text: by *Chiun* we are to understand *Hercules*, who in the *Egyptian* language was called *Chon*: by *Repham* we are to understand the same *Hercules*; for רפאים *Rephaim* in the holy tongue signifieth *Giants*. By *Hercules* we may understand the Planet of the *Sun*: There are *Etymologists* which derive *Hercules* his name from the *Hebrew* הא֣ר כ֣ל *Hier-col, Illuminavit omnia*: the *Greek* (a) *Etymology* holds correspondency with the *Hebrew*, and doth signify that universal Light which floweth from the *Sun*, as water from a fountain. Add hereunto, that (b) *Porphyry* interpreteth *Hercules his twelve labours* so often mentioned by the *Poets*, to be nothing else but the *twelve Signes of the Zodiak*, thorow which the *Sun* passeth yearly. But some may question, whether the name of *Hercules* was ever known to the *Jews*? It is probable the name was; for, *Hercules* was the *God* of the *Tyrians*, from whom the *Jews* learned much *Idolatry*, as being their neer neighbours: Yea it is apparent, that in the time of the *Maccabees* the name was commonly known unto them: for *Jason* the

a Hercules quid aliud est quàm ἥρως καὶ κλέος i. e. aeris gloria: Quæ porrò alia est aeris nisi solis illuminatio? Macrob. Saturn. l. 1. c. 19.

b Porphyr. apud Euseb. præp. l. 5. c. 10.

High-

High-Priest sent three hundred drachms of silver to the sacrifice of *Hercules*, 2 *Macab.* 4. 19.

Thirdly, it followeth that we should inquire what this *Star of Remphan* was; It is probably (c) thought that it was a certain *Star painted in the fore-head of Moloch*: Neither was it unusual for the *Heathen* people to paint their *Idols* with such *Symbolica additamenta*. (d) *Julius Cæsar* his Image had a *Star* depicted on the *crown of his head*.

The *Sun* was also worshipped by the house of *Juda*, under the name *Tamuz*; for (e) *Tamuz*, saith *Hierome*, was *Adonis*, and (f) *Adonis* is generally interpreted the *Sun*, from the *Hebrew Adon*, signifying *Dominus*, the same as *Baal*, or *Moloch* formerly did; namely, the *Lord* or *Prince* of the *Planets*. The Moneth which we call *June*, was by the *Hebrews* called *Tamuz*, and the entrance of the *Sun* into the signe *Cancer*, was, in the *Jews Astronomy*, termed *Tekupha Tamuz*, the *revolution of Tamuz*. Concerning *Adonis*, whom sometimes ancient Authors call *Osiris*, there are two things remarkable [illegible] the *death*, *or losse*, *of Adonis*: and [illegible], the *finding of him again*. As there was great * lamentation at his *losse*, especially amongst the women, so was there great joy at his *finding*. By the death or *losse of Adonis*, we are to understand the departure of the *Sun*; by his *finding again*, we are to understanding his return. Now he seemeth to depart twice in the year; First, when he is in the *Tropick of Cancer*, in the farthest degree Northward, Secondly, when he is in the *Tropick of Capricorn*, in the farthest degree Southward. Answerable unto these two departures which may be termed [illegible], *disparitiones*, or *losses of the Sun*: there are two returns immediatly succeeding, which may be termed likewise [illegible], the *finding*,

c *Ocnamnius, Alb. 7. 43.*

d *Sueton. in Jul. c. 88. Plin. hist. l. ca. 25. Horat. l. 1. Od. 12.*

e *Hieron. comment. 3. in Ezek.*

f *Pier. Hierogl. l. 9. p. 68.*

* *Numquamque satis quæstus Osiris. Semper enim perdunt, semper & invenimus. Lucan.*

Plutarch in Alcibiade.

findings or new appearings of the *Sun*. Hence we may note, that though the *Egyptians* celebrated their *Adonia* in the moneth of *November*, when the *Sun* began to be farthest *Southward*; and the house of *Juda*, theirs in the moneth of *June*, when the *Sun* was farthest *Northwards*; yet both were for the same reasons, and in substance they agreed. And of this the *Prophet Ezekiel* is thought to have spoken, *Ezek.* 8.14. *There sate women weeping for Tamuz.*

Those solemnities were chiefly observed between the *Byblienses* and the *Alexandrini* (g); the manner was thus: When the *Byblienses* solemnized the death or loss of *Adonis*, at that time the *Alexandrini* wrote a letter; this letter was inclosed in an *Ark of bulrushes*; therein they signified that *Adonis*, whom they lamented, was found again: This Ark being after performance of certain Rites and Ceremonies committed to the Sea, forth with it was carried by the stream to *Byblus*; upon the receit whereof, the lamentation of the women was turned into joy. (*h*) Others say, that this lamentation was performed over an Image in the night season, and when they had sufficiently lamented, a candle was brought into the room (which Ceremony might mystically signify the return of the Sun) then the *Priest* with a soft voice muttered this form of words: (*i*) *Trust ye in God, for out of pains, salvation is come unto us.* (*k*) There are likewise of the *Jews*, that say, Their *Tamuz* was an Image whose eyes they filled with Lead; which Lead being molted by the means of fire under it, the Image it self seemed to weep.

There (*l*) are, that think the *Prophet* alludeth unto those Letters inclosed in those fore-mentioned *bulrushes*, *Isai.* 18. 2. when he speaketh of Embassadors

g Procopius in Isaiam ad cap. 18. & Cyrillus lib. 2. in Isaiam.

h Julius Maternus Firmicus, de errore prof. Religion.

i Epiphanius adv. hæres. in descript. ejus. Firmicus ibid.

k R. Dav. Kimchi radic. l Procop. in Isai. 18.

dors; sent by the Sea even in *vessels of reeds* upon the waters. But I rather approve the litteral sense, for by reason of the shelfs and dangerous rocks in the River *Nilus*, it was not unusual for men to sail in Hulks and *vessels made of a kinde of great Bul-rush*, which by the *Egyptians* was termed *Papyrus*, and these kinde of ships (*m*) *Papyraceæ naves*.

m *Plin. lib.* 16 *Cap.* 22.

CHAP. III.

Of Baal-Peor, Baal-Tsephon, Baal-zebub, Baal-Berith; Bel, and the Dragon.

WHom the *Hebrews* called *Baal*, the *Babylonians* called *Bel*; and although the *Planet of the Sun*, only, at first might be worshipped under that name; yet, at last it became a common name to many other Idols, according to that, *There are many gods, many Baalims or Lords*, 1 *Cor.* 8. 5. As the same *Idol Jupiter* had different names, and different Rites of worship, occasioned sometimes from the different places, as *Jupiter Olympius*, from the hill *Olympus*, *Jupiter Capitolinus*, from the *Capitol hill*, *Jupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was supposed to bestow on men, as *Jupiter Pluvius*, because he gave *rain*; *Jupiter Lucetius*, because he gave *light*; *Jupiter altitonans*, from *thundring*: So *Baal* had his distinctive Titles, and different Rites of worship, sometimes occasioned by the place, as *Baal-Peor*, *Numb.* 25. 3. sometimes from the benefits obtained, as *Baal-Tsephon*, *Exod.* 14. 1. and *Baal-zebub*, 2 *King.* 1. 2. sometimes for some other reason, as *Baal-Berith*, *Judg.* 8. 33.

a Hieronym. ad Hos. c 9. Idem prodidit Isidor. Orig. lib. 8.

Baal-Peor, is thought to be that (a) *Priapus*, that obscene *Idoll*, so famous in prophane Authors. He was called *Peor* from the hill *Peor*, mentioned *Numb.* 23. 28. As likewise his Temple wherein he was worshipped, standing upon the same hill, was called *Beth-Peor*, *Dent.* 3. 29. He was worshipped by the *Moabites* and *Midianites*: the *Idoll Chemosh*, *Jer.* 48. 4. is thought to be the (b) same, and I take it to be applied to *Baal-Peor*, by way of contempt; as if one should say, Their *blind god*, according to that in the Psalm, *They have eyes and see not.* For the first letter (c) *Caph*, signifieth *quasi*; and מוש *Musch*, *palpare*, to *grope* or *feel about in manner of blind men.*

b Hieronym. in Isai. l. 5. 6. 15.

c Philo Jud. l. 2. Allegoriar. p. 79.

Baal-Tsephon is thought by the (d) *Hebrews*, to have been an *Idol made* by the *Egyptian Magicians*, and placed in the wilderness, to observe and stop the *Israelites* in their departure from *Egypt*, whence it was termed צפון *Tsephon*, from צפה *Tsapha*, signifying to *watch*, and observe in manner of a *watchman*: we may call him *Baal-speculator*; as, among the *Romans*, because *Jupiter* stayed the *Romans* when they were flying, he was called (e) *Jupiter stator*.

d Pet. Pag. Exod. 14. 1.

e Rosin. l. 2. Antiq. Rom. cap. 5.

Baal-zebub, soundeth as much as the *Lord of the flies*, or a (f) *Master-flie*, which hath power and authority over the rest, in which respect the *Prince of the Devils* in the *Gospel* is termed *Beel-zebub*: זבוב *Zebub* signifieth a *flie*. (g) This *Idol* was worshipped by the *Cyrenians*, but principally by the *Ekcronites*, because whensoever they sacrificed unto him, the swarms of flies, which at that time molested the country, dyed. But it is certain, that this was not the alone reason: for they were wont to repair to him, as to an *Oracle*, 2 *King.* 1. 2. we may call him *Jupiter muscarius*, or *Hercules muscarius*; (h) for the inhabitants of the City *Elis*, sacrifice to

f Ἐπὶ τὸν ἀπόμυιον θεὸν Ἀκκαρὼν Gregor. Nazianz. orat. 2. contr. Julian. p. 102. g Plin. l. 10. c. 28.

h Clemens Alexandr. in Protrept.

to *Jupiter* under the name Μυιοδ. (1.) *A driver away of flies*; and the *Romans* to *Hercules*, under the same name. Some *Greek* copies in the *Gospel* read Βεελζεβουλ *Beelzebul*: which change is interpreted to be, for to shew the greater contempt of the *Idol*; as if they should say, *Jupiter stercoreus*, זבל *Zebel* signifieth *stercus*, and *Beel* or *Baal* signifieth *Dominus*.

Baal-Berith was the *Idol* of the *Shechemites*: of his Temple we read *Judg.* 9. 4. ברית *Berith* signifieth *a covenant*, so that *Baal-Berith* may be translated *Jupiter fœderatus*, (i.e.) (*i*) *The God unto whom they bound themselves by covenant*. Concerning *Bel* and the *Dragon*, little is spoken, besides what we read in that of the *Apochrypha*, where the history is described.

i Βαὰλ ἐστιν ὁ παρ' ἡμῖν λεγόμενος Βεελφεγώρ, ὃ ἐστιν ἀπὸ τοῦ ἀποπατεῖν αὐτῷ θεὸν. Septuaginta interp. *Jud.* 8. 33.

CHAP. IV.

Of Dagon.

THe (*a*) *Hebrew-Doctors* say, that this Idol *Dagon was made from the navil downwards in form of a fish: but from the navil upwards, in form of a man.* This they collect from the 1 *Sam.* 5. 4. The *two palms of his hands were cut off upon the threshold.* And furthermore they say, The Idol *Dagon* had his name from the *Hebrew* דג *Dag*, signifying in the holy language, a *fish*, according to which description we may english him, The *Philistims Neptune* or (*b*) *Triton*. Others derive the name from דגן *Dagon*, signifying *corn*: and they (*c*) say, that he first invented the use of the *plough*, and *corn*, whence they translate him *Jupiter aratrius*. In this respect we may call him the *Philistims Saturn*, because Antiquity (*d*) makes *Saturn the first inventer of husbandry*, and therefore paints him with an *hook* or *sythe in his hand*,

a 1 R. Da. 1 Sa. 5.

b *Triton* non absimilem habuisse figuram fingitur. Pomponium præsentit, in pisces desinit alvus. Pier. Hieragl. lib. 31. p. 218.

c Philo Byblius apud Euseb. de præpar. l. 1. c. 7.

d Pier. Hieragl. l. 32. p. 228. Id. lib. 56.

hand, as being the fittest *Hieroglyphick* for *husbandry*. Both opinions have their Authors, and no sufficient proof hath been produced to overthrow either. (d) Yea there are not wanting among the *Jews* themselves, that say, This Image of *Dagon was made in the form of a man*. Notwithstanding *Scaliger* his conjecture is not improbable, that those who interpret *Dagon*, *Jupiter aratrius*, or Ἄροτρος might mistake and read שדי *Shadai* signifying *Ager*, a *Field*, for שדי *Schaddai* being the very name of *God*, signifying *Omnipotens*, *Almighty*.

d R. Levi. 1 Sam. 5.

CHAP. V.

Of the molten Calf.

THe History of the *molten Calf* is at large set down, *Exodus* 32. where we read, that by reason of *Moses* his long absence, the people desired of *Aaron*, *Gods* to be made, whereupon *Aaron* made for them the *molten-Calf*. The reason why they worshipped *God* rather in the similitude of a *Calf*, than of any other creature, is generally by Expositors conceived to be from the corruptions, learned among the *Egyptians*, who worshipped their Idoll (a) *Apis*, otherwise called (b) *Serapis*, in a living *Ox*, and likewise in an Image made in the form and similitude of an *Ox*; with a bushel on his head. This *Ox* was remarkable for certain notes and marks, whereby it was differenced from all others. It was *black bodied*, it had a *white forehead*, a *white spot behind*, and a *knot* under his tongue: for the more curious fashioning and polishing of these marks in the molten-Calf, *Aaron* may seem to have made use of his (e) *graving tool*. (d) The *Egyptians* repaired unto this *Ox* for the resolution of matters doubtful, as to an *Oracle*.

a Plin. nat. hist. l. 8. c. 46. Herodot. 2. Solinus. 35 ante illorum dissimilimus. b Alex. Genial. dier. l. 6. cap. 22.

c ברורים Philo (celatoria). d Plin. Hist. l. 7. c. 56. Ilb. Alex. Genial. dier. l. 6. c. 23.

and

and the manner of consulting with him, was thus. The party that repaired unto him tendred a bottle of hay or grass, which if he received, then it betokened a good and happy event; if otherwise he refused it, then it did portend some evil to come. *Thus they turned their glory into an Ox that eateth grass*, Psal. 106. 20. The *Hebrew* word in the *Psalm*, translated an *Ox*, is, (e) *Shor*; which I note, because in my opinion, is giveth right to one of the names by which this *Idol* was denoted. Sometimes it was called *Apis*, from the *Hebrew* word (f) *Ap*, signifying a *face*: sometimes *Serapis*, *quasi Shor-apis*, which is nothing else but *Bovis caput*, an *Ox-head*, the very name used by the (g) *Fathers*, to express this *Idolatry*. It is commonly known, that this *Idolatry* was derived to *Israel* from the *Egyptians*, but whence the *Egyptians* first learned it, few have taught: They do not conjecture amiss, who interpret the first institution hereof to have been in the memory of *Joseph*, who by his providence relieved both *Egypt* and other neighbour-countreys in the seven years of Famine. Besides the testimony of no slight (h) Authors, there are strong inducements to perswade it. *First*, both the years of plenty and famine were fore-signified by the apparition of *Oxen*. *Secondly*, what fitter emblem, (if it had not afterwards proved an Idol) to continue the remembrance of a *Joseph*, (by whose alone care and industry, corn and victual was provided in an extreame famine,) than an *Ox*, the true and lively hieroglyphick of an industrious husbandman? *Thirdly*, in this *Suidas* agreeth with others, that *this Ox was portrayed with a bushel on his head*, though others do more clearly express the reason of this portraiture, namely, because of the great quantity of corn measured out by *Joseph* in that extreme dearth. Concerning the sin

e שור

f Vel tus facies אף

g Cyprian. de bono patient. & S. Aug. de civit. Dei lib. 18. cap. 37. & Tertul. adv. Jud. c. 1.

h Suidas in Zevvis. Rupert. lib. 2. hist. Exod. cap. 23. Pier. Hist. reg. lib. 3. p. 25

of

of the *Israelites* in making this *Calf* or *Ox*, the modern *Jews* do transferre the fault upon certain *proselyte Egyptians*, who came forth with them: and they say, that when *Aaron* cast their jewels into the fire, these *Egyptians*, contrary to his expectation, by their art *Magick* produced a Calf; to which purpose they urge *Aarons* own words, *Exod.* 32. 24. I did cast the gold into the fire, and *thereof came this Calf*; as if his art or will went not with the making thereof, but *of it self it made it self*. But this answer of his sheweth rather, how vain the wit of man is, in the excuse of sin; and as his ingraving instrument writes down *Aaron's* sin: so the confession of other more ingenuous *Jews*, proclaims the Israelites; saying, that (i) *No punishment befalleth thee, Israel, in which there is not an ounce of this Calf.* I conclude this with the analogy between the *Egyptian Apis*; and the *molten Calf*: and this consisted in three things. *First*, as there were some *special marks in the Egyptian Ox*; so is it probable that *Aaron*, with his ingraving tool made *the like*. *Secondly*, as the *Egyptians* in honour of their *Ox* (k) celebrated a *solemn feast*, with much singing and mirth; so the *Israelites* proclaimed a *feast* in honour of their *Calf*: *The people sate down to eat, and drink, and rose up to play*. *Thirdly*, As the *Egyptians Ox* was at last drowned in the river; so *Moses* burnt the *molten Calf*, and beat it to powder, and cast it upon the face of the water, *Exod.* 32. 20. *Deut.* 9. 21. *Jerdboam* afterward, though upon other inducements, committed the same sin; he thought in his heart, that if the people did go up to *Jerusalem*, and do sacrifice in the *house of the Lord*, they would revolt from him, and return to the *King of Judah*: whereupon he set up *two calves of gold*, the one in *Bethel*, the other in *Dan*, saying unto the people, It is too much for you

(i) אין לך ישוי אין בו שום מעון שאין בזה

(k) Suidas in voce Δια.

Moses Gerund. vid. Munster. Exod. 32.

you to go up to *Jeruſalem*, 1 *King.* 12. 28.

CHAP. VI.

Of Aſtaroth, Ammonia, Juno, the Queen of Heaven, Diana of the Epheſians.

AS the *Sun* was worſhipped under many names: So likewiſe the *Moon*. *Aſtaroth* was the *Idol* chiefly of the *Zidonians*, 1 *King.* 11. 5. 2 *King.* 23. 13. ſhe had her *Temple* called the *Houſe of Aſtaroth*, in which the *Philiſtims* hanged up *Sauls* (*a*) armour after his death, 1 *Sam.* 31. 10. That the *Moon* was worſhipped under this name, needs not (*b*) proof: only (*c*) ſome ſay that *Aſtarte* was *Juno*: and why may not we ſay, that *Juno* is often uſed to expreſs the *Moon*? (*d*) Both the *Moon* and *Juno* are often called by the name of *Urania*. And as the *Moon*, in reſpect of her light, is called *Urania*: ſo in regard of the leſſer lights in the heaven, ſhee is called *Aſtroarch*, that is, the (*e*) *Queen of the Planets*; or, as *Horace* ſpeaketh of the *Moon*, *Syderum regina*, the *Queen of the ſtars*; or laſtly, as *Virgil* ſpeaketh of *Juno*, *Divûm incedo regina*; the *Queen of the Gods*. It ſeemeth very probable, that this is that *Queen of Heaven*, of which the *Prophet* ſpeaketh, *Jer.* 7. 18. *Jer.* 44. 17. Again, Unto whom may we imagin thoſe ancient Heathens to have performed that ſolemn worſhip, which they did on the *Calends*, or firſt day of every moneth? Was it not to the *Moon*? And yet notwithſtanding it is aſcribed to *Juno*, (*f*) whence ſhe is called *Juno Calendaris*. Laſtly, as *Jupiter* (*g*) *Ammon* was no other than the *Sun*, and

(*a*) Horum Aſtaroth Cornua nobilia fuiſſe dicuntur ab Iſtarilin, Num. 7. 1 Sam. 31. (*b*) Aſcalonius & Hyſichius Aſtaroth Phœnicum Deam Lunam eſſe dixerunt. Selden. de Dis Syriis. (*c*) Auguſt. ſuper Jud. quæſt. 18. (*d*) Iſmenius Urania idem omnino valet apud Phœnices quod Juno Lucina apud Latinos. (*e*) Deducitur à ראש Caput, & רום excelſus ab רמה Non ſic ſine ſuſpicione, quin aſtroarchia, ab ארך longus, quod paſſim in Syris, quaſi ארכיא ſit ſubſtantivum mutuati ſunt. (*f*) Lucidus & Lucidus Latinis & Lucina. Ut hinc Græci ſuum ἡ ἐρχομένη ſignificatu ducitur, eaque ob cauſam ἔρκος dicitur. ab ingreſſu quod in extra exeat ſcq. Vid. Hebræum. (*g*) Macrob. Sat. lib. 1. cap. 15. Macrob. Sat. l. 1. cap. 21.

worſhipped

worſhipped in form of a *Ram*: ſo, for ought I ſee, the *Moon* might be called *Juno* (*h*) *Ammonia*, and worſhipped in form of a *Sheep*. Sure I am, that the *Hebrew Doctors* deſcribe the images of (*i*) *Aſtaroth*, to have been made in the *form of Sheep*, and the word *Aſtaroth* in the original ſignifieth a *Flock of Sheep*, and the *Moon* might as well be called *Ammonia* as the *Sun Ammon*, both being ſo called from their *heat*, which in the holy tongue is called (*k*) *Hammah*, and from thence likewiſe thoſe Images (of which we read *Levit.* 26.30. *Iſay* 17. 8. *Iſay* 27. 9.) are called (*l*) *Hammanim*, becauſe they were certain *Idols* placed upon the houſe-top, & ſo alwaies expoſed to the *Sun*. Furthermore, as *Jupiter Ammon* was painted with *horns*, ſo likewiſe was the *Moon*: why they ſhould be thus painted, many reaſons might be produced, but chiefly three; the *firſt* peculiar to the *Sun*, the other common both to *Sun* and *Moon*. *Firſt*, the *Sun* was painted with *Rams horns*, becauſe with the Aſtronomers the ſign *Aries* in the *Zodiack* is the (*o*) beginning of the year. *Secondly*, becauſe as the ſtrength of *horned-beaſts* conſiſt in their *horns*: ſo the virtue and influence of the *Sun* and *Moon* is derived into ſublunary creatures by their *beams*. *Thirdly*, becauſe the light of the *Sun* and *Moon* makes the reflection *cornute* or *horn-like*. When *Moſes* came down from *God*, *Aaron* and the people ſaw that his face *ſhined*, *Exod.* 34. the *Latine* reads it, *Facies ejus cornuta*: And hence it is that *Moſes* is painted with *horns*, which ſome of the Rabbins have interpreted (*p*) *horns of magnificence*: The errour grew from the doubtful ſignification of the *Hebrew* word, ſignifying *ſplendor*, or *brightneſs*, and alſo *horns*.

(*q*) The *Moon* was alſo worſhipped under the name of *Dimi*; who although ſhe were worſhipped thorow-

out

h *Cal. Rhodigin. l.* 18. *c.* 31.

i *D. Kimbi, 1 Sam.* 31. 10 *& Jud.* 2. 13.

k חמה *Color, Sol*

l *R. Salomon in Levit.* 26. 30.

m *Stat. erroiger illic Jupiter Lucan. l.* 9. *verſ.* 516. *& Sidonius Regina bicornis, unde Luna pingitur.*

n *Pier. hieragl. l.* 10.

קרנים קרניך *cornua magnificentiæ. R. Solom. ſuper illa verba* (*& cornua Amaltheæ*) *ſignificat in eorum linguis ſplendorem radiosque emittere.*

q *Maimon. Hæreſ. c.* 5.

out all *Asia*, yet she was had in principall esteem among the *Ephesians*, whence arose that cry, *Great is Diana of the Ephesians, Acts* 19. 28. Her greatness among the *Ephesians* appeareth partly by her *Temple*, which in (r) one place *Plinie* saith was two hundred and twenty years building, but (s) else where he saith 400. years: partly from the great gain procured unto the silver-Smiths in making and selling *silver Temples of Diana, Act.* 19. 24. It is much disputed what those *silver-Temples* were; some think them to be *little houses, shrines*, (such as were for their smalness portable) in form representing the *Temple of Diana*, and having the Image of *Diana* inclosed; and in this sense ναὸς is sometimes used, to signify *closets*, or *shrines wherein Images were kept*: others think, certain coins or pieces of money to be called by the name of *Diana's Temple*, from the similitude of *Diana's Temple* engraven or stamped upon those coins: as in *England* we call some pieces of gold the *George*, others the *Angel*, others the *Thistle*, from the impression which they bear. The like custome of naming coins from their sculpture or impression was not unusual among the ancients, neither were such coins unusual on which the *Temple of Diana* was ingraven, and these Capital letters added, D I A N. E P H E. *Theodorus Beza*, in his major Annotations upon the *Acts*, reporteth that he hath seen two of these himself.

We read of another kind of Idolatrous worship towards the *Moon*, to have been (t) that men sacrificed to her in womens apparel, and women in mens apparel; because they thought the *Moon* to be both *male* and *female*, whence the *Moon* is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philocorus* affirms to be the *Moon*, is termed *Deus Venus*, as

r *Plin. l.* 36. 14.

s *Plin. l.* 16. 40.

t Simili profusione Athenienses nummos quosdam bovem ferentem Athenarum alios quosdam Ligyos, (ie) puellas: alios Corinthiorum equos, pullos: alios Peloponnesiorum testudines: alios Romanorum naves vocabant.

u *Macrob. Saturnal. l.* 1. *c.* 8. *Non absimilem Idololatriam in cultu Veneris prodidit Julius Firmicus, Astrologus profanæ Religionis. cap.* 4.

as well as *Dea Venus*. (x) Some have thought that God had respect unto this kind of *Idolatry*, *in Deut.* 22. 5. where men are forbidden to wear womens apparel, & *è contrà*; but it is more generally and upon better grounds thought that the promiscuous use of apparel (whereby the distinction of sex is taken away) is there forbidden.

x *Maimuld. in more Nebochim. part.* 3. *cap.* 38.

Chap. VII.

Of other Gods mentioned in Scripture.

The *Sun* and *Moon*, which are the greater Lights in the Heaven, I take to have been the chiefest Idols, worshipped by the *Heathen* people. Notwithstanding their blind devotion deifyed also the other *Planets*, and that numberless number of *lesser-lights*, called in Scripture *Militia Cæli*, *the host of heaven*, whose several natures, properties, and influences are not distinctly known. In like manner there is an *host of Idols* mentioned in holy Writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *chambers of Imagery*, wherein all forms of creeping things were pourtrayed upon the walls, *Ezek.* 8. It may be termed their *Pantheon*.

In those colonies which the *King* of *Ashur* transplanted into *Samaria*, every one worshipped the *God of his own nation*. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Ashimath*, the *Avims* made *Nibhaz* and *Tartak*; the *Shepharvaims* burnt their children in the fire to *Adram-melech* and *Anam-melech*, the *Gods of Shepharvaim*, 2 *King.* 17. 30. 31. (a) The *Hebrew Doctors* say that

a R. *Jarchi*, 2 *King.* 17. R. *David* non *dissentit.*

that *Succoth Benoth* was the picture of an *Hen with her Chicken*: *Nergal* they interpret *Gallum Sylvestrem*; *Asima*, a *Goat*; *Nib-haz*, a *Dog*; *Tartak*, an *Ass*; *Adrammelech*, a *Mule*; *Anammelech*, an *Horse*: That such brute beasts should be worshipped as *Gods*, may seem ridiculous; but the like to have been practised among the *Heathens*, profane Authors abundantly testify. The (*b*) *Cock* was worshipped as a *God* among the *Syrians*; A (*c*) *Goat* by the *Mendisii*; A (*d*) *Dog* by others: yea they have adopted into the number of their *Gods*, (*e*) *Oxen*, *Lions*, *Eagles*, *Wolves*, *Crocodils*, *Cats*, *Rats* &c. Nay they have digged their *Gods* out of their gardens, (*f*) *Garlick*, *Leeks*, *Onions*, &c. To these may be added *Nisroch* which was the *God* of the *Assyrians*, &, as it seemeth, had his *Temple* at *Ninive*, 2 *King.* 19 *ult.* and *Esay* 37. *ult.* *Secondly*, רמן *Rimmon*, the word signifieth a *Pomgranate*. Concerning this Idol it is much controversed, whether *Naaman* sinned not in saying, *The Lord be merciful unto thy servant, that when my Master goeth into the house of Rimmon, &c.* 2 *King.* 5. 18. Read the words in the *Preter tense*: When my *Master went* into the house of *Rimmon*, the sense appears to be a pardon craved for sins past, not afterward to be committed. The same word בבוא *Bebbo*, in going, is put to express the *time past*, in the titles of the *Psal.* 52. and *Psal.* 54. *Thirdly*, *Nebo*, otherwise called *Nabo*, an Idol of the *Assyrians*, *Jer.* 48. 1. He had his name from *propheste* נבא *Nabbi*, signifying a *Prophet*: he seemeth not much to differ from [illegible] so often mentioned in *Homer*. (*g*) *Diodorus Siculus* maketh them both one, and we may render *Nebo* the *Assyrians Ammon*, or *Jupiter Vaticinus* the *God of their Oracles*.

b *Lucian. l. 1. de Syr. Dea.*
c *Herodotus in Euterp.*
d *Cicade Legib. l. 1. vid. Tiraquel. in Alex. ab Alex. l. 6. It. Diodor. Sicul. l. 2. 18.*
e *Alex. Neapol. l. 6. c. 26.*
f *Porrum & cepe, nefas violare & frangere morsu. O sanctas gentes, quibus hæc nascuntur in hortis Numina. Juvenal. Satyr. 15.*
g *Diodor. Sicul. lib. 3. p. 29.*

CHAP. VIII.

The ſeveral manners of divine Revelation.

AS *Idolatry* originally ſprang from miſtaking of Scripture: ſo Witch-craft and Sorcery (which holdeth neer affinity with *Idolatry*) ſeemeth to have had its firſt beginning from an imitation of *Gods Oracles. God ſpake in divers manners, Heb.* 1.1. *By Dreams, by Urim, by Prophets,* 1 *Sam.* 28. 6,7. When the Lord would by none of theſe anſwer *King Saul*, then he ſought to a *Witch*. To theſe might be added, *Gods* ſpeaking from between the *Cherubims*, his anſwering by *Viſions*, *Angels*, and *Voices:* but the chief manners of revealing himſelf, obſerved by the *Hebrew* Writers, are four, which they term (*a*) *four degrees of Prophecy*, or *divine Revelation:* ſomewhat therefore being ſpoken of theſe, I purpoſe to explain the ſeveral ſorts of unlawful divinations mentioned in Scripture.

a P. Fagius in Exod. 28.

The *Firſt* degree was נבואה *Nebuah*, *Prophecy*. This was, when *God* did by certain *Viſions and Apparitions reveal his will.*

The *ſecond*, was רוח הקדש *Ruach Hacodeſch*, *The inſpiration of the Holy Ghoſt*, whereby the party was inabled, *without Viſions or Apparitions*, to propheſie: ſome ſhewing the difference between theſe two, (*b*) add that the *gift of Prophecy* did caſt a man into a trance or ecſtaſie, all his ſenſes being taken from him: but the *inſpiration of the Holy Ghoſt* was without any ſuch ecſtaſie, or abolition of the ſenſes, as appeareth in *Job*, *David*, *Daniel*. Both theſe degrees, as likewiſe *Urim* and *Thummim*, ceaſed in the *ſecond Temple*, whence

b D. Kimchi. Præfat. in Pſal.

whence their ancient *Doctors* say, (*c*) that after the *latter Prophets Haggai, Zachary,* and *Malachy* were dead, the *Holy Ghost went up, or departed from Israel.* Howbeit they had the use of a *voice* or *eccho from heaven.* In which speech, we are not to understand that the *Holy Ghost* wrought not at all upon the creatures, or that it wrought not then in the sanctification of men as in former times, but that this *extraordinary inabling men to Prophecy by the inspiration of the Holy Ghost, then ceased*; and in this sense, the *Holy Ghost was said to have departed from Israel.* Unto this common received opinion, that passage might have reference, *Acts* 19. *We have not so much as heard whether there be an holy Ghost or no.* That they did not doubt the distinction of Persons, appeareth clear, if that be true which (*d*) some have noted, that the ancient *Jews* before *Christ*, were so catechised in that point, that they observed the *mystery of the Trinity* in the name יהוה *Jehovah*; for though the name consisted of *four letters in number*, whence it was called τετραγραμματον, *Quadri-literum*, yet there were but *three sorts of letters in the name*: י *Jod* signifieth the *Father*, who was the beginning of all things: ו *Vau* is a conjunction copulative, and denoteth the *third person in Trinity*, which proceedeth from the *Father* and the *Son*; ה *He*, signified the *Son of God.* The *Rabbins* have a saying, that *God* made all things, *in litteris* ה *He.* They may allude to this, that he made all things by his word: He said, Let there be thus, and thus: and it was so: but they may also allude to the *second person in Trinity.* And furthermore they note that, ה *He*, is doubled in this Name, to demonstrate both natures of our Blessed *Saviour.*

c *Talmud. in Sanhed. in f. 1*

d *P. Fagius in Exod. 18.*

The *third degree* was *Urim* and *Thummim. Urim* signifieth light, and *Thummim* perfection. That they

were two Ornaments in the *High-Priest's breast-plate*, is generally agreed upon: but what manner of Ornaments, or how they gave answer, is hard to resolve. (e) Some think them to be the four rows of stones in the breast-plate, the *splendor and brightness* of which fore-shewed victory; and, by the rule of contraries, we may gather, that the *darkness of the stones* not shining presaged evil. (f) Others say, it was the name *Jehovah* put in the doubling of the breast-plate, for that was double, *Exod.* 28. 16. (g) Others declare the manner of consulting with *Urim* and *Thummim*, thus. *First*, they say that only the *King*, or else the (r) *Father of the Consistory* had power to consult, or to propose the matter unto the *Priest*, and the *Priest* only had power to resolve. Secondly, that the matter proposed must not be trivial, but of moment and great difficulty. Thirdly, that this holy Writing, termed *Urim* and *Thummim*, consisted of all the *Tribes names*, and likewise of the *Patriarks*, *Abraham*, *Isaac*, and *Jacob*; so that no letter of the *Alphabet* was wanting. The question being proposed, some say that the letters which gave the answer were בולטות (*i.e.*) *they did arise* and *eminently appear above the others*. An example they take from the 2 *Sam.* 2. 1. When *David* asked the *Lord*, Shall I go up into any of the Cities of *Judah*? The *Lord* answered, עלה *Gnaleh*, *Go up*. Here, say they, ע appeared out of the name of שמעון *Shimeon*, ל out of the name לוי *Levi*, ה out of the name of יהודה *Jehudah*. Others say, that the letters which represented the *Oracle* were מתחברות (*i.e.*) that they did after a strange manner *join themselves into perfect Syllables* and intire words, and made the answer compleat. Many other opinions might be reckoned up: (b) but he spoke best, who ingenuously confessed that he knew

e *Joseph. Antiq. lib. 3. cap. 9.*

f *R. Solom. quem sed modum refert D. Kimchi in radic.*

g *Talmud. in Jomah cap. 6. Vid. P. Fagium in Exod. 28.*

r *Abigh din.*

b *R. David in radic.*

knew not what *Urim* and *Thummim* was.

The fourth degree was בת קול *Bath Kol, Filia vocis, the Daughter of a voice*, or an *echo*: by it, is meant a *voice from heaven, declaring the will of God*; it took place in the *second Temple*, when the *three former degrees of Prophesy ceased*: it gave testimony of our *Saviour*; Lo a *voice from Heaven*, saying: *This is my beloved Son in whom I am well pleased, Matth.* 3. 17. It was in truth the *prologue, preface*, or *type of that true voice of the Father*, that *eternal Word which revealed his Fathers will unto Mankind.*

These were the Extraordinary means by which *God* revealed himself to his people of old: Ordinarily he revealed himself by his *written word*. Notwithstanding the *Hebrews* say, that the Law, even from the first time of its delivery unto *Moses*, was twofold: the one *committed to writing*, which they called שבתב תורה *Thora schebichtab*, the *written Law*: the other, *delivered by tradition*, תורה בעל פה *Thora begnal pe*. It was also termed their *Kabbala*, from קבל *Kibbel*, signifying *Accipere, To receive or learn*. They say both were delivered by *God* unto *Moses* in mount *Sinai*; but this latter was delivered from *Moses to Joshua, from Joshua to the Elders, from the Elders to the Prophets, from the Prophets to those of the great Synagogue, and so successively to after-ages; till at last it was digested into one book, containing principally precepts & directions for those Israelites, which inhabited the Holy Land.* It is called *Talmud Ierosolymitanum*. It was composed in *the year of our Lord* 230. This, because it containeth but a few constitutions, is but of little [illegible] about 500 *years after Christ*, then was there a more full and exact collection of their constitutions, for direction of those *Jews* which dwelt in *Babylon*, and other forrain places, this is termed

Talmud Babylonicum, and is of greatest use among Authors, it containeth the body of their *Civil and Canon Law*. This traditional *Law* they hold to be as authentique as their *written word*, and that *Moses* received it from *God* when he received the *Law*; for, say they, were it not for this Exposition, the *Decalogue* it self might have been delivered (*a*) *in hora veloci, in less than an hour.*

בשעה קלה

Moses Kotsensis in præfat.

Here we must know that the word *Kabbala*, when it is applied to the *Kabbalists*, to differecne them from the *Talmudists*, is taken in a stricter sense, and signifieth those *subtilties*, or *mysteries*, which are observed from the different writing of some letters in the Scripture, from the *transposing of them*, from a *mystical kind of Arithmetick*, &c. This was never wholly committed to writing. Some instances we have, *Gen.* 23. 2. *Abraham came* לספוד *to weep for Sara*, Here (*a*) because the letter *Caph* is lesse than the rest, they note that *Abraham wept but a little for Sara*, because she was old. Again, the letter *Aleph* is found six times in the first verse of *Genesis*; hence *R. Elias* collected, that the world should endure but *six thousand years*; because *Aleph* in the *Hebrew computation* standeth for a thousand. From the *transposition of letters* they conclude after this manner; חרם *Cherem* signifieth an *Anathema* or *Excommunication*, by a *Metathesis* or *transposition of letters*, it is made רחם *Rachem*, signifying *mercie*; by another *transposition*, it is made רמח *Ramach*, which letters in the *Jews computation*, make 248. which in their Anatomy, they finde to be the just number of members in a mans body. Their conclusion hence is, that if *an excommunicated person do not repent, then his Cherem is turned into Rachem; his curse turned into a blessing: if he do not repent, then his Cherem entreth into*

(*a*) *Baal Turim.*

Ramach,

Ramach, the curse entreth into all his members, to the utter destroying of the whole man. Again, אש *Esh*, signifieth *a man*, אשה *Ischa*, *a woman*. Hence they note, that in the *name of a man* there is י *Jod*, which is not in the *name of the woman*; in the *name of the woman* there is ה *He*, which is not in the *name of the man*: both these make יה *Jah* one of the names of God: these being taken away, in *both names* there remain אש *Esh*, signifying *Fire*, to shew, that as long as man and wife agree, *God is with them*, but when they disagree, *fire is between them*. Thus we see, what vain mysteries their *Kabbalists* observe.

CHAP. IX.

Their Teraphim.

COncerning the *Teraphim*, two things are especially to be inquired. *First*, what they were? *Secondly*, for what use? The word תרף *Teraph* signifieth in general the *complete Image of a man*. *Michol* took an *Image*, (*a Teraphim*) and laid it in the bed, 1 *Sam.* 19. 13. More particularly it signifieth an *Idol* or *Image made for mens private use in their own houses*, so that these Images seem to have been their *Penates* or *Lares*, their household-*gods*; wherefore hast thou stollen my *Gods*? [מי *Teraphim*?] *Gen.* 31. 30. And this man *Micah* had *an house of gods*, and made an *Ephod* and *Teraphim*, *Jud.* 17. 5. because of the worship exhibited to those Idols. Hence from the *Hebrew Teraph*, or, as some read it, *Tharap*, commeth the *Greek* (c) θρησκεύω, *to worship*. The manner how these *Images* were made, is fondly conceited thus among the *Rabbins*: *They* (b) *killed a man that was a first-born son, and wrung*

a יד אברהם: Septuaginta פתרים Hesiod. Theog. b Z. Hierosol. in fol. Sanhedr. Tibbin.

wrung off his head, and seasoned it with salt and spices, and wrote upon a plate of gold, the name of an unclean spirit, and put it under the head upon a wall, and lighted candles before it, and worshipped it. With such *Laban* spake, say they: but without controversie, the *Teraphim* which *Michol* put in the bed, was a *compleat Statue or Image of a man.* The use of these *Images* was, to consult with them as with *Oracles*, concerning things for the present unknown, or futurely to come. To this purpose they were made by *Astrologers* (e) under certain constellations, capable of heavenly influences, whereby they were inabled to speak. The *Teraphims have spoken vanity*, *Zach.* 10. 2. And among other reasons, why *Rachel* stole away her Father's Images, this is thought to be one, That *Laban* might not, by consulting with these Images, discover what way *Jacob* took in his flight.

(e) *Aben Esra. Gen.* 31.

Chap. X.

The several sorts of Divinations forbidden.

WE shall find, *Deut.* 18. 10, 11. those *Divinations*, which are by the Law forbidden, distinguished into *seven kinds*; not because there were no other, but they were the most usual. 1, *An Observer of times.* 2, *An Inchanter.* 3, *A Witch.* 4, *A Charmer.* 5, *A Consulter with familiar spirits.* 6, *A Wizard.* 7, *A Necromancer.* To these we may add an *eighth* out of *Hos.* 4. 12. *Consulting with the staff.* And a ninth out of *Ezekiel* 21. 21. *A Consulter with intrals.* 1, The first is מעונן *An Observer of times*, (a) one that distinguisheth times and seasons, saying, *Such a day is good, or such a day is naught; such an hour, such a week, such a month is luckie,*

(a) *Jun. & Tremel. in Deut.* 18. *Pagnin. Lexic.*

luck, *and such and such a work*, *for such and such businesses*: (*b*) whence those that derive the word from עין *Ghajin*, signifying an *eye*, (as if hereby were meant a *Jugler*, or *Impostor*, *who deceived the eyes of his spectators by casting a mist before them*) utterly mistake: more pertinently they speak, who derive it from ענן *Ghanan*, signifying *Time*. But of all I approve those who derive it (*c*) from עב *Ghanan*, *A cloud*, as if the original signifyed properly a *Planetary*, or *Star-gazer*. Hereby he is distinguished from the second sort of unlawful *Diviners*, for he also was an observer of times; *the first* drawing his conclusions from the *colour or motion of the clouds*: the *second*, from his own *superstitious observation of good and evil events*, *happening upon such and such days*, *such and such times*. The *first* seemeth to have drawn his conclusions *à priori*, from the *clouds* or *Planets*, *causing good and bad events*: the *second à posteriori*, *from the Events themselves*, *happening upon such & such times*. This *Planetary*, when he observed the *clouds*, seemeth to have stood with *his face Eastward*, his *back Westward*, *his right hand towards the South*, *and his left hand towards the North*: Except it was from this posture of the *Star-gazers body* in time of observing, I find no reason why the *Hebrews* should term the *Eastern part* of the world קדים *Kadim* (i.e.) *the former part of the world*: the *Western part* אחור (i.e.) the *back part*; the *South part* ימין *Jamin* (i.e.) the *right hand*; The *North part* שמאל *Shemol*, (i.e.) the *left hand*: The reason of these denominations, because *Adam* was created with his face toward the *East*, is as vain, as hard to prove.

b D. Kimchi in rad.

c Aben Ezra Levit. 19 16.

2. The second is מנחש *Menachesch*, rendred an *Inchanter*; it importeth rather an *Augur*, or *Soothsayer*. The original signifieth such a one *who out of his own*

experience

experience draweth observations, to fore-tel good or evil to come, as Soothsayers do, by observing such & such events, by such & such flyings of birds, screechings or kawings.

d D Kimchi in radic. The *Rabbins* speak in this wise; (b) *He is Menachesch a Soothsayer, who will say, Because a morsel of Bread is fallen out of his mouth, or his staff out of his hand, or his son called him back, or a Crow kawed unto him, or a Goat passed by him, or a Serpent was on his right hand, or a Fox on his left hand; therefore he will say, Do not this or that to day.* This word is used, *Gen.* 30. 27. I have *learned by experience*, saith *Laban*, that the *Lord* hath blessed me for thy sake. Again, *Gen.* 44. 5. Is not this the Cup in which my *Lord* drinketh? and whereby indeed he *divineth?* That is, *proveth or maketh trial or experience what manner of men ye are*: the *Heathen* people were very superstitious in these observations: Some days were *Atri*, others *Albi*; some *unlucky*, others *lucky*; on some days they counted it unfortunate to begin battail, on some moneths unfortunate to marry.

Mense malum Maio nubere, vulgus ait.
Ovid. Fast.

And as they were *superstitious in observing unlucky signes*, so likewise in the means used to *avert the evil* portended: the means were either *words* or *deeds*. (c) *Deeds*; Thus if an unlucky bird, or such like came in their way, *they would fling stones at it*: and of this sort is the *scratching of a suspected Witch*, which amongst the simpler sort of people is thought to be a means to cure *Witchcraft*. *By words*; They thought to elude the evil, signified by such signes, when they say, [illegible], *In caput tuum recidat hoc omen*; *This evil light on thine own head.*

c Plura ldiosyncrasi hujus origine vide apud Theophrastum Charakter. cum Interpr.

The third is מְעוֹנֵן *Meonenn*, *A Witch*, properly a *Jugler*. The original signifieth such a kind of *Sorcerer*

who

who bewitcheth the senses and minds of men, by changing the forms of things, making them appear otherwise than indeed they are. The same word is applyed to the *Sorcerers in Egypt, who resisted Moses, Exod.* 7. 11. Then *Pharaoh* also called *Mecasschphim*, the *Sorcerers*. Now the *Magicians* in *Egypt*, they also did in like manner with their *Inchantments*. This latter part of the text explaineth what those *Socerers* were. In that they are called *Magicians*, it implyeth their *learning*, that they were *wise men*, and *great Philosophers*: the word *Inchantments* declareth the *manner of the delusion*, & it hath the signification of such a *sight*, *whereby the eyes are deluded*: for להטים *Lahatim*, there translated *inchantments*, importeth the *glistring flames of a fire*, or *sword*; *wherewith the eyes of men are dazled*. The *Greek* version doth not unfitly term them φαρμακοὺς, *Unguentarios*, *Emplastiarios*, *Compounders of Medicins*, or, if you please, (f) *complexion-makers*, *such artisans who mask men and womens faces with paintings and false-complexions*. Hence it is that the *Apostle* compareth such *false-teachers* (who, *under a form and shew of godliness*, lead captive silly women) to the *Egyptian Sorcerers*, *Janner and Jambres*, *who resisted Moses*, 2 *Tim.* 3. 8. These two were of chief note. In the (g) *Talmud* they are called *Jobanne* and *Mamre*; by (*b*) *Numenius*, *a Pythagorean*, *Jannes* & *Mambres*; by *Pliny*, *Jannes* and *Jotape*.

f φαρμακοὺς γὰρ τοὺς ἐπιτηδείους ἐκάλουν, *Suidas*.

g *Talmud. tract. Menachoth c.* 9.

h *Origen. contra Celsum. l.* 4.

i *Plinius hist. l.* 30. *c.* 1.

The fourth is חבר *Chober*, *a Charmer*. The *Hebrew* word signifieth *conjoyning* or *consociating*; either from the *league* and *fellowship* which such persons have with the Devil, or, as *Bodine* thinketh, (k) *because such kinde of Witches have frequent meetings*, *in which they dance and make merry together*. *Onkelos* translateth such a charmer רשם *Raten*, *a mutterer*, intimating the manner of these Witcheries, to be by the *muttering*,

k *Bodin. Mag. daem. l.* 1. *c.* 4.

or

of soft speaking of some spell or charm. The description of a charmer is thus delivered. (t) *He is a charmer* 1 Maimonid. in Hilch. Avod. Zarah. c. 11. Psal. 58. 5.
who speaketh words in a strange language, and without sense, and he in his foolishness thinketh that these words are profitable: that if one say so or so, unto a Serpent or Scorpion, it cannot hurt a man; and he that saith so or so unto a man, he cannot be hurt, &c. He that whispereth over a wound, or readeth a verse out of the Bible; likewise he that readeth over an Infant, that it may not be frighted, or that layeth the Book of the Law, or the Phylacteries upon a child that it may sleep; such are not only among Inchanters, or Charmers, but of those that generally deny the Law of God, because they make the words of the Scripture, medicine for the body; whereas they are not, but medicine for the soul. As it is written, Prov. 3. 22. They shall be life unto thy soul. Of this sort was that, whereof (m) Bodine speaketh, *That a child by saying a certain* m Bodin Mag. dæmon. l. 2. c. 1.
verse out of the Psalms, hindred a woman that she could not make her butter; by reciting the same verse backward, he made her butter come presently.

The fifth, אוב שואל *oxheel-Ob, a Consulter with Ob*, or *with familiar spirits*. *Ob* signifieth properly a *Bottle*, and is applyed in divers places of Scripture to *Magicians*, because they being possessed with an evil spirit, speak with a soft and hollow voice, *as out of a bottle*. The *Greek* called them ἐγγαστρίμυθους (n) *Ventriloquos*, *such whose voice seemeth to proceed out of their belly*. Such a *Diviner* was the Damosel, *Act.* 16. 16. in (o) Saint *Augustines* judgement; and is probably thought so by most Expositors, who are of opinion, that the *spirit of Python*, with which the Damosel was possessed, is the same which the *spirit of Ob* was amongst the *Hebrews*. Hence the *Witch of Endor*, whom *Saul* requested to raise up *Samuel*, is said in *Hebrew* to have consulted

n Chrysostom. 1 Cor. 12. Tertullian. Theophil. Origen. l. 4. c. 21.
o Augustin. de doctr. Christ. c. 23.

sulted with *Ob*; but among the *Latine* Expositors, she is commonly translated *Pythonissa*, *one possessed with the spirit of Python.*

The sixth is ידעני *Iiddegnoni*, *A Wizard*; in the *Greek*, he is translated sometimes γνώστης, *a cunning-man*. In both languages he had his name from *knowledge*; which either the *Wizard* professed himself to have, or the common people thought him to have. The *Rabbies* say, he was called in *Hebrew from a certain beast named by them* (p) *Jadua, in shape resembling a man*; *because these Wizards when they did utter their prophesies, held a bone of this beast between their teeth.* This happly might be some *diabolical Sacrament or Ceremony*, used for the confirmation of the league between *Satan* and the *Wizard*. (q) *Prophane* history mentioneth divinations of the like kinde, as that *Magicians* were wont to eat the principal parts and members of such beasts, which they deemed *Prophetical*, thinking thereby, that by a kinde of μετεμψύχωσις, the soul of such beasts would be conveyed into their bodies, whereby they might be enabled for prophesy.

(p) Pag. Levit. 19. Verum Athenaus hoc non ut conjectura. Vid Bodin. Mag. daemon. l. 2. p. 89.

(q) Peter. Mag. pag. 57.

The seventh is דרש אל המתים *Doresch el hammethim*; the *Greek* answereth word for word ἐκζητητὴς τῶν νεκρῶν, *An inquirer of the dead*, a *Necromancer*. Such diviners consulted with *Satan in the shape of a dead man*. A memorable Example we finde recorded, 1 *Sam.* 29. There, *King Saul* about to warr with the *Philistims*, (*God* denying to answer him either by *dreams*, or by *Urim*, or by *Prophets*); upon the fame of the *Witch of Endor*, he repaired to her, demanding that *Samuel might be raised up from the dead*, to tell him the issue of the warr. Now that this was not, in truth, *Samuel*, is easily evinced, both by testimonies

monies of the learned, and reasons. *First*, it is improbable, that *God* who had denyed to answer him by any *ordinary means*, should now deign him an answer so *extraordinary*. *Secondly*, no Witch or Devil can disturb the bodies or souls of such as dy in the *Lord*, because they rest from their labours, *Rev.* 14. 14. *Thirdly*, if it had been *Samuel*, he would doubtless have reproved *Saul for consulting with Witches*.

The eight is שאל מקלו *Scoel maklo*, *a Consulter with his Staff*, *Hos.* 4. 12. *Jerom* saith, the manner of this divination was thus: *That if the doubt were between two or three Cities, which first should be assaulted; to determin this, they wrote the names of the Cities upon certain staves or arrows, which being shaked in a quiver together, the first that was pulled out, determined the City.* (r) Others deliver the manner of this consultation to have been thus: *The consulter measured his Staff by spans, or by the length of his finger, saying as he measured, I will go, I will not go; I will do such a thing, I will not do it; and as the last span fell out, so he determined*: This was termed by the Heathens ῥαβδομαντεία or ῥαβδομαντία, *divination by rods or arrows*.

(r) *Vid. Drus. in Deut. pag.* 592.

The ninth was ראה בכבד *Ree haccabed*, *a Diviner by intrals*, *Ezek.* 21. 21. *Nebuchadnezer* being to make warr both with the *Jews* and the *Ammonites*, and doubting in the way, against whether of these he should make his first on-set; *First*, he consulted with his *arrows* and *staves*, of which hath been spoken immediately before; *Secondly*, he consulted with the *intrals of beasts*. This practice was generally received among the *Heathens*, and because the *Liver* was the principal member observed, it was called ἡπατοσκοπία, *Consultation with the Liver*. Three things were observed in this kinde of Divination. *First*, the *colour*

of

of the intrals, whether they were all well *coloured*. *Secondly*, their *place*, whether none were *displaced*. *Thirdly*, the *number*, whether none were *wanting*; Among those that were wanting, the want of the Liver or the Heart chiefly presaged ill. That day when *Julius Cæsar* was slain, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.

THE

THE FIFTH BOOK.

Of their Conſiſtories.

CHAP. I.

Their Courts of Judgment, eſpecially their Eccleſiaſtical Conſiſtory.

THERE were in *Iſrael* diſtinct *Courts*, conſiſting of diſtinct *perſons*; the one principally for *Church-buſineſſes*, the other for *affairs in the Common wealth*; the one an (*a*) *Eccleſiaſtical Conſiſtory*, the other a *civil Judicatory*: Of theſe, and their ſeveral cenſures, and puniſhments, it remaineth now to be ſpoken.

(*a*) Jun. in Analyſ. Expoſ. Deut. 17.

These different Conſiſtories or *Courts* of Juſtice, we find firſt diſtinguiſht, *Deut.* 17. 12. *He which will not hearken unto the Prieſt, or unto the Judg.* &c. Where the people of *Iſrael* are directed in what caſes, & to what perſons they ſhould make their appeals from inferior *Courts*; namely, to the *Prieſt, in matters ſpiritual or ceremonial*; and to the *Judg, in matters civil*

vil or criminal. These two *Courts* are more plainly distinguished, 2 *Chron.* 19. where *Jehosaphat* reforming many abuses in *Church* and *Common-wealth*, first appointed thorowout all the fenced Cities of *Judah*, *secular Judges* to determine criminal causes, *vers.* 5. And at *Jerusalem* he appointed a *spiritual Court*, consisting of *Levites*, *Priests*, *and the chief Fathers of Israel*, *vers.* 8. And in causes spiritual for the *Lord*, *Amariah* the *High-Priest*, was chief; in causes criminal for the *King*, *Zebediah* was chief, *vers.* 11. Likewise the *Prophet Jeremiah* is condemned to dy, by the *Consistory of Priests*, *Jer.* 26. 8. But by the *Consistory of Princes*, *or secular Judges*, *sitting in the gate*, he was absolved and discharged, *vers.* 16. Yea, although the tyranny of *Antiochus*, and the troublesome times ensuing, had bred such a confusion in matters of government among the *Jews*, that an evident distinction can hardly be found in the *New Testament*: yet some footsteps and imperfect tokens of both Courts, are there observed, principally *Matth.* 21. 23. *& Matth.* 26. 3. The *chief Priests*, and the *Elders* of the people, are named as two *distinct Consistories*: and each Consistorie seemeth to be differenced by its proper name: the *secular Consistory* termed βουλιον, *A Councel*: the *spiritual* termed συναγωγη, *A Synagogue*. *They will deliver you up to their Councils, and they will scourge you in their Synagogues*, *Mat.* 10. 27. Hence that great Assembly of *Prophets*, & holy men, called together by *Esra*, for the reformation of the *Church*, after their return from *Babylon*, is called *Synagoga magna*, *Their great Synagogue*.

The office of the *Ecclesiastical Court* was, to put a difference between *things holy and unholy*, and between *clean and unclean*, *Levit.* 10. 10. and to *determine appeals in controversies of difficulty*. It was a representa-

five Church. Hence is that, *Die Ecclesiæ, Matth.* 18.16. *Tell the Church*, because unto them belonged the *power of Excommunication*, the several sorts of which censure follow in the next Chapter.

Only here take notice: that as in the *Civil Consistories*, consisting of *seventy Judges*, which was the supreme Court, there were Two sate as chief; namely, one whom they termed *Nasi*, the *Lord Chief Justice*; and the other, whom they termed *Ab beth-din*, the *Father of the Senate*: so in the *Ecclesiastical Consistory*, the *high-Priest* and *his Sagan*, or *second high-Priest*, sate chief there, 2 *King.* 23. 4. (*b*) That the *high-Priest* sate in the *Sanhedrim* necessarily, is an errour; for he was not elected into that Company, except he were a man of extraordinary wisdom. Again, note that sometimes both *Consistories* assembled together, as often as the matters to be determined were partly *Ceremonial*, partly *Civil*, partly belonging to the *Church*, partly to the *Commonwealth*: which being not noted, causeth the *Courts* not to be distinguished by many Expositors. This meeting and joyning of both *Consistories*, often appeareth in the *Gospel*. The *chief-Priests* and *Elders* meet together.

(*b*) Moses Kotsens. in Sanhedrim.

Chap. II.

Of their Excommunication.

THey had three *degrees of Excommunication*. The first was called in the *N.T.* *a casting out of the Synagogue*, *Joh.* 9. 22. by the *Jews*, (*a*) *Nidui* [i.] *a separation* or *putting away*. (*b*) It signifieth *a separation from all com-*

(*a*) נדוי Significat hoc vocis proprietas, Elongationem. Dubitatur à quibus נדוי separatio. Nimi ædem prescripsit, profligatus, aut separatus quidam dicitur נדוי. (*b*) Buxtorf. ex Rabbin. Epistol. Hebr. pag. 35.

merce

mercie or society with any man or woman for the distance of *four Cubits*; also, *from eating or drinking with any*; *from the use of the marriage-bed*, *from shaving*, *washing*, *or the like*, according to the pleasure of the *Judg*, and the quality of the offence: It was of force *thirty days*, yet so that they might be shortned upon repentance. He that was thus *excommunicated*, had power to *be present at divine Service*; *to teach others*, *and learn of others*; *he hired others*, *& was hired himself*; but always on condition of the foresaid *Separation*. If he remained impenitent; according to the pleasure of the *Judg*, his punishment was increased, either to the doubling or the tripling of the time, or to the extending of it to their lives end; his male-children were not *circumcised*: If he dyed without repentance, then by the sentence of the *Judg a stone* was cast upon his *coffin* or bier, to shew that he was worthy to be *stoned*. They mourned not for such an one with solemn lamentation, they followed him not unto the grave, nor buried him with common burial.

The second was called in the *N.T. a giving one over to Satan*, 1 *Cor.* 5. 5. by the *Jews* חרם *cherem*. For the better understanding of this word we must know, that it is not used in this sense in the *Old Testament*: there we shall find it applyed unto *persons*, or to *things*. If to *persons*, then it signifieth *a devoting of them to God by their death*, *Levit* 27. 29. If to *things*, then it signifieth *a devoting of them unto God*, by separating them from ordinary use: hence it is that *Achan* is punisht for stealing the *devoted* thing, *Josh.* 7. (a) *Persons* thus *devoted* were termed by the *Greeks* ἀνάθεμα, and *devoted things* ἀναθήματα. Notwithstanding in the *Apostles* time both *Cherem*, and ἀνάθεμα, signifieth *a second degree of excommunication*, differing from the former; *First*

(a) Rabbi Aben Ezra, dicit tradit, homines sacros, & eorum capita devovebantur Deo, & res profanæ.

because it was not done in a *private Court*, but published in the audience of the *whole Church*. *Secondly*, maledictions and curses were added out of the Law of *Moses*. At the publishing hereof, Candles were teened, and when the curses were ended, they put out the Candles, in token that the excommunicated person was *deprived the light of heaven*. This kind of *excommunication* was exercised against the *incestuous person*, 1 *Cor.* 5. 5. And against *Hymenæus*, and *Alexander*, 1 *Tim.* 1. 25.

1 *Cor.* 5. 4. 1 *Tim.* 1. 25.

The third was called in the *New Testament* by the *Syriak* name *Maranatha*, 1 *Cor.* 16. that is, *The Lord commeth*. *Maran* signifieth *the Lord*, and *Atha commeth*, and this, they say, was instituted by *Enoch*, *Jude* 14. The *Jews* called it *Schammatha*; the Etymology of which word I finde to be twofold. Some say, it soundeth as much as *Maran-atha*, *The Lord commeth*, *d Schem* signifying the *Lord*, and *Atha commeth*: *e* others say it soundeth *There is death*; *Schem* signifying *there*, and *Matha*, *death*. Hence we may render it an *excommunication to death*. (f) And this is thought to be the reason of that phrase, 1 *John.* 5. 16. *There is a sin unto death*, (i.e.) which deserveth *excommunication to death*, (g) *R. Gersom* forbad the breaking open of letters, under the penalty of all three sorts of *excommunication*. And this was termed *Excommunication in secreto nomine tetragrammati*: See the form hereof in the *Chapter of the Sadducees*.

b שם Dominus, ארור venit.

c Elias Tishbites in radice.

שמרה

f Bertram de Politia Judaic. cap. 2. pag. 11. g Buxtorf. Epist Hebr. p. 19. in dorso Epistolæ subjicit sic hæc abbreviatura

חם אמר ברור

i. prohibitum est cuiquam. R. Gersom luminis captivitatis (scil. reserare hanc literam.)

b Vid. Juliell notas in codicem canonum Ecclesiarum

In the *Greek Church* there were (*b*) *four degrees of this censure*. 1, Ἀκοῦσαι. Those were censured with *this degree*, who were only *barred the Lords Table*: as for entrance into the *Church*, hearing the Word, praying with the Congregation, they enjoyed equal liberty with *other Christians*; they might stand by and behold

behold others receive the *Sacrament*, but themselves did not partake thereof, whence they were called *Mourners*. 2. *Audientes*: Concerning this censure, all that I read of it, is this; That he that is *thus censured*, hath admittance into the *Church*, (*i*) but his place must be *behinde the Pulpit*, and he must depart with the *Catechumeni*, that is, such *Pagans* who were gained to the *Christian* faith, but not fully admitted into the *Church*, because they wanted Baptism; and therefore that they might not pray promiscuously with other *Christians*, there was a place behind the *Quire of the Church*, in the manner of Cloysters, allotted to them, and was from them called (*k*) *Catechumenium*: This I take to be the place for this *second degree of Excommunication*, so that the force of this censure I think to consist in these three things. First, they were *barred the Lords Table*. Secondly, they might *not stand by, at the administration of the Lords Supper*, (which was allowed in the first degree) and this appeareth clearly, because the *Catechumeni departed always at the Celebration of the Communion*; for to them principally it was said, *Ite missa est*. Thirdly, though they might *assist, fall down on their knees and pray*, and were thence called *Succumbentes*; yet this they might not doe in the Congregation, but only in that place *behinde the Quire or Pulpit*, which was allotted to the *Catechumeni*, and in this also, this *second degree* differeth from the *first*. The third sort of censure was [illegible] the party *thus Censured* was permitted to come no further than the *Church-porch*, where it was lawful for him to hear the Scriptures read, but not to joyn in prayer, nor to approach the *Lords Table*; whence such were termed *Audientes*. The fourth and last sort, was [illegible] persons under *this censure* stood

(*i*) *Vid. Selal. loco citato.*

(*k*) *Hospin. de Templis. p. 88.*

quite without the *Church*, requesting those that entred in, with tears and weeping, to petition the *Lord* for mercy toward them; whence they were called *Plorantes*.

Seeing it is commonly thought, that *Cain* was censured by the *first degree of Excommunication* called *Niddui*, and that the *last* called *Schammatha*, was of *Enochs constitution*; both these being of such antiquity, I dare not say, that *the three degrees of Excommunication* were borrowed from the *three sorts of uncleanness*, which excluded people out of the *three* (1) *Camps*, though there was an observable proportion between them. *Niddui* may be parallel'd with the exclusion out of the *Camp of God alone*, which befel those that were defiled by touch of the dead: *Cherem* may be compared to the exclusion out of the *Camp of God, and the Camp of Levi*, which befel those that were defiled of an issue. *Schammatha* may be compared with the exclusion out of *all three Camps, the Camp of God, the Camp of Levi, and the Camp of Israel*; this befel those that were defiled of leprosie. And from the *Jews* it is probable that the *Greek* and *Latine Churches* borrowed their *degrees of Excommunication*.

(1) *De quibus P. Fagius in Num. 5. 2.*

CHAP. III.

Their Civil Consistories, what persons were necessarily present in them.

IN many things, men might be sinful in respect of *Gods Law*, though not liable to punishment, in respect of men: *Thou shalt not avenge, nor be mindful of wrong*, Levit. 19. 18. which the *Hebrews* explain thus: *To avenge*, is to denyn good turn to one who formerly denyed him. *To be mindful of wrong*, is to

to doe a good turn to one who formerly would not do so much for him, but at the doing thereof, to upbraid the other of his unkindness. They illustrate it thus: when *Reuben* saith to *Simeon*, Lend me thy hatchet; he answereth, I will not lend thee; Afterward *Simeon* hath need to borrow a hatchet of *Reuben*, and saith unto him, Lend me thy hatchet; *Reuben* saith unto him, I will not lend thee; Thou wouldst not lend me thine: this is, נקמה *Nekima*, *Avengement*. Now, when *Reuben* saith to *Simeon*, Lend me thy hatchet; he answereth, I will not lend thee; afterward *Simeon* borroweth an hatchet of *Reuben*, *Reuben* saith, Lo I will lend it thee, I will not deal with thee, as thou dealest with me, this is נטירה *Netira*, *Mindfulness*: Both these were sinful, but not liable to mans judgement.

In all *Civil Courts*, five sorts of persons were alwaies present. 1. *Judges*. 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *Witnesses*. In the *Supreme Court*, there was one that was chief over all the other *Judges*, they called him in *Hebrew*, *Nasi*; in *Greek*, Πρωτος, *The Prince*. His leave was craved for the trial of actions: The *Witnesses* were at least two, *Deut.* 19. 15. If they were false, they punisht them with a *Talio*, the same punishment which he intended against his brother, *Deut.* 19. 19. The *Notaries* were two, (*a*) one stood on the *right hand*, *to write the sentence of absolution*, and what was spoken in defence of the party; the other stood on the *left hand*, *to write the sentence of condemnation*, and the objections against the party. (*b*) *Drusius* thinks that *Christ* speaking of the last Judgment, had reference to this; *He shall set the sheep on the right hand, and on the left the goats*, *Matt.* 25. 33. The *Officers* were in manner of *Sheriffs*, they were present to execute what the *Judges* determined

a *Maim. in Sanhedrim.*

b *Drus. prælect. Mish.* 23.

* *Maſi Kimchi in Sanhedrim.*

whence they carried up and down their *Staves* * and *Whips*, as the *Consuls* at *Rome* had *Rods* and *Axes* carried before them, for the readier execution of justice. In *Hebrew* they are called שטרים *Schoterim*; by the Septuagint sometimes γραμματεῖς, in our *English* translation commonly *Officers*, and by Saint *Luke* ὑπηρέται. For doubtless there is allusion unto them, *Luke* 12. 58. When thou goest with thine adversary, (ἄρχοντα) to the *Magistrate*, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the *Judge*, and the *Judge* deliver thee to the *Officer*, &c. The *Pleader* was called בעל דין *Baal rib*; he stood on the *right hand* of the party cited into the *Court*, whether he pleaded for, or against him. The *Lord* shall stand on the right hand of the poor, to save him from those that judge his soul, *Psalm* 119. 31. that is, the *Lord shall plead his cause*. And *Satan* stood at the *right hand* of *Joshua*, *Zach.* 3. 1. that is, *to accuse him, or plead against him*. When Saint *John* speaketh, *If any man sin, we have an Advocate*, 2 *Joh.* 2. 1. he alludeth unto this *Baal-rib*, or *Pleader*. The *Judges*, they examined and determined matters, and, after examination, sentence was pronounced by the *Judge* in this manner; *Tu N. justus, Tu N. reus. Thou Simeon art just. Thou Reuben art guilty*: at the pronunciation of which, the guilty person was dragged to the place of execution: *When he shall be judged, let him be condemned*, *Psal.* 109. 7. the *Hebrew* is, *Let him go out wicked*.

The manner of sentencing persons, varied in most Countries. The *Jews* by a simple pronunciation of sentence, both absolved men, and condemned them. The *Romans* give sentence by casting in tables into a certain box or urn prepared for the purpose: if they absolved any, they wrote the letter *A*, in the table, it being

ing the first letter of *Absolvo*: if they would condemn any, they cast into it a table with *C* written in it, which is the first letter of *Condemno*: If the matter were hard to determin they would cast in other tables with *N. L.* signifying *Non liquet*. The (*d*) *Grecians* in like manner used three letters, • was a token of *Condemnation*, which occasioned that of *Persius*. (*d*) *Persius. Adag.* • *Theta.*

Et potis es nigrum vitio præfigere theta.

T was a token of *Absolution*; Δ, of *Ampliation*. Others signified *Condemnation*, by giving a *black stone*; and *Absolution*, by giving a *white stone*.

Mos erat Antiquis, niveis atrisque lapillis,
Hos damnare reos, illos absolvere culpâ.
Ovid. Metamor. 15.

To this there seemeth to be allusion, *Revel.* 2. 17. To him who *overcometh*, I will give a *white stone*, that is, I will *absolve* and *acquit* him in the day of judgment.

Note these three phrases, ἀνίστημι εἰς κρίσιν, *To rise up to judgment*; ἀνίστημι ἐν κρίσει, To *rise up in judgment*; ἀνίστημι ἀπὸ κρίσεως, *To depart guilty*. The *first*, is applyed to the *Judg*, in the execution of justice. *When God rose up to judg*, *Psal.* 76. 10. that is, *to execute judgment*. The *second*, is applyed to the *party prevailing in judgment*. *The men of Nineve shall rise up in judgment with this generation*, *Matth.* 12. 41. That is, *shall be justified before this generation*. The *last*, is applyed *to the party condemned*, *Psal.* 109. 7. *Let him depart guilty or wicked. The ungodly shall not stand in judgment*, *Psalm* 1. The like phrases were in use among the *Romans*, *Stare in Senatu*, *To prevail in the Senate*; *Causa cadere*, *To be cast in ones Suit*: But these phrases among the *Romans*, I think to have been taken out of their Fence-Schools, where the set posture of the body, by which a man

prepareth

prepareth himself to fight, and grapple with his enemy, is termed *Status*, or *Gradus*, as *Cedere de statu*, *To give back*: *Gradum, vel statum servare*, *To keep ones standing*: and from thence have those elegancies been translated into places of judgment.

CHAP. IV.

The number of their Civil Courts.

THeir Civil Courts were two: סנהדרים גדולה *Sanhedrim gedola*, the *great Consistory*, or *supreme Senate*, & סנהדרים קטנה *Sanhedrim Ketanna*, the *lesser and inferior Court*. Thus I find them divided generally by the *Rabbines*: and although the latter was subdivided as will after appear; yet in old time, there were only two first branches, which division our *Saviour Christ* seemeth to have followed, calling the lesser Court κρίσιν, by the name of *Judgment*: the greater συνέδριον, by the name of a *Council*. Whosoever is angry with his brother unadvisedly, shall be culpable of *Judgment*. Whosoever saith unto his brother *Racah*, shall be worthy to be punished by the *Council*: whosoever shall say *Fool*, shall be worthy to be punished with the *fire of Gehenna*, *Matth.* 5. In which words, as there is a *gradation of sin*; 1. *Anger*, a passion of the mind; 2. *Racah*, (e) scornful or slighting speech, as *Tut*, *Tush*, *&c.* 3. *Fool*, reproachful and opprobrious names: So likewise there is a *gradation of punishment*. 1. *Judgment*, a lesser Court. 2. *Council*, the greater Court. 3. The *fire of Gehenna*: Now, *Gehenna* was a valley, terrible for two sorts of fires in it; *First*, for that wherein men burnt their children unto *Moloch*. (f) *Secondly*, for another fire there continually burning, to consume the dead

e *Raca, non grandis alicujus est sermo convicii, sed magis è contemptu natum est, & neglectu dicentis, Chrysost. homil. 16. in Mat.*

f *David Kimchi, Ps. 27. 13.*

dead carcaſſes and filth of *Jeruſalem*: Partly for the terribleneſs of the firſt, and partly for the contemptibleneſs of the place by reaſon of the ſecond fire, it was a *Type of hell-fire it ſelf.* We may reſolve that text thus, *Anger* deſerved the puniſhments of the *leſſer Court*, *Raca* the puniſhments of the *greater*, and *Fool* deſerved puniſhments beyond all Courts, even the *fire of Gehenna.*

The *greater Court* by way of excellency, was called the *Sanhedrim*; which word came from the *Greek* συνέδριον, *a place of judgment*: It was alſo called בית דין *Beth-din, a houſe of judgment.* It was diſtinguiſhed from the other *Courts*; *firſt*, in reſpect of the *number* of the *Judges* which were (*g*) *ſeventy one*, according to the command of *God* to *Moſes* at their firſt inſtitution, *Numb.* 11. 16. Gather unto me *ſeventy* men of the *Elders* of *Iſrael*, whom thou knoweſt that they are the *Elders* of the people, and Governors over them, and bring them unto the Tabernacle of the Congregation, and let them ſtand there *with thee* From the latter words of this Text it is obſerved, that there were *ſeventy* beſides *Moſes*, and therefore after his deceaſe they always choſe one *chief Judge* in his room, not reckoning him among the *ſeventy*; they called him *Naſi*, the *Prince* or *chief over ſeventy.* Theſe *ſeventy* are (*h*) thought to be choſen *ſix* out of every *Tribe*, ſave the *Tribe of Levi*, out of which only *four* were choſen. * Others think the manner of their choice was thus; Six of every Tribe had their names written in little ſcrols of paper: in ſeventy of theſe ſcrols was written זקן *Zaken*, *Senex*, an *Elder*; in the two other חלק *Chelek*, *Pars*, *a part*; theſe ſcrols they put in a Pitcher or Urn; and thoſe that pluckt out a ſcrol wherein *Elder* was written, were counted amongſt the number of the *Judges*: thoſe that pluckt out

g *Moſes Kotſenſ. fo.* 180. *col.* 2.

h *Franc. Junius Analyſ. expoſ. Num.* 11. * *Solom. Jarchi.*

but the other Levite, in which a Psal was written, they were rejected, Numb. 11. 16. The Senior of these seventy was called in Hebrew אב בית דין Ab beth din, the father of the Judgment-Hall. The (f) whole seat or Bench of Judges sate in manner of an half Circle; the Nasi sitting in the midst above the rest, the others sitting round about beneath, in such manner that the Father of the Judgment-Hall sate next to the Nasi on the right hand. The lesser Consistory was subdivided into two sorts; one consisted of seven, three Aldermen: and two such Consistories there were in Jerusalem, the one at the door of the Court, before the Temple; the other at the door of the mountain of the Temple: yea, in every City throughout Israel, where there were fifteore householders, such a Consistorie was erected: the other sort of lesser Courts consisted only of a Triumvirat, three Aldermen: and this was erected in the lesser Cities, which had not the number of fifteore householders.

Num. 11. 16.

1 Mose: Kotsen, fol. 186. col. 2.

f Mose: Kotsen. ibid.

The (h) second difference between the greater Consistory and the lesser, was in respect of the place. The seventy sate only at Jerusalem within the Court of the Temple in a certain house called לשכת הגזית Lischath hagazith, The paved Chamber, because of the curious Cut-stones wherewith it was paved: by the Greeks it was called διάστρωτον, the Pavement. Pilate sate down in the Judgment-seat, in a place called the Pavement, Joh. 19. 13. The other Consistories sate in all the gates of the Cities. Now because the gates of the City are the strength thereof, and in their gates their Judges sate; hence is that, Mat. 16. 18. The gates of hell shall not overcome it, that is, neither the strength nor policy of Satan.

Lastly, they differed in respect of their power and authority: the Consistory of seventy received (i) appeal

1 Deut. 17. 8.

from

from the other *inferiour Courts*; from that there was no appeal: Again, the *Consistory of three* sate not on life and death, but only on petty matters, as whipping, pecuniary controversies, and such like; the other of *twenty three* sate on life and death, but with a restrained power, they had not authority to judg a *whole tribe*, *the high-Priest*, *false Prophets*, and other such weighty matters: this belonged only to the *seventy in Jerusalem*: (m) Hence is that, *O Jerusalem, Jerusalem, which killest the Prophets*, *Luke* 13. 34. The means how they tryed *a false Prophet* was thus, They observed the *judgments* which he threatned, and the *good* which he propheſied to a place: if the judgments took not effect, this did not argue him *a false Prophet*, because *God* was merciful, as in the case of *Ezekiah*, and the people might repent, as the *Ninevites* did; but if he propheſied *good*, and that came not to pass, they judged him *a false Prophet*. The ground of this tryal they make the words of *Jeremiah*, *The Prophet which propheſieth of peace, when the word of the Lord shall come to pass, then shall the Prophet be known, that the Lord hath truly sent him*, Jer. 28. 9.

m *Cunæus de rep. Heb. p.* 109.

The *College* or Company of these *Seventy*, exercised judgment, nor only under the *Kings* and *Judges* (n); but their authority continued in times of vacancies, when there was neither *Judg* nor *King* to rule *Israel*: and it continued until (o) *Herod* put them down, and destroyed them, to secure himself of the Kingdom.

n *Galatin l.* 4. *cap.* 5.
o *Joseph Antiq. l.* 14. *c.* 17.

Here some may object, That there were no such *Courts*, or their liberty much infringed in *Samuels* time; for, he went from year to year in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, *and judged Israel in all those places*, 1 *Sam.* 7. 16. To which I take it, we may say, that

that as the *Emperors* of *Rome* had power to ride Circuits, and keep Assises, which was done without any infringement of the liberties of their *Senate*: So the *Kings* and *Judges* in *Israel* had the like power, and yet the authority of their Courts stood firm. This kind of judging by keeping of Assises, the *Romans* termed [illegible], the other [illegible].

Chap. V.

Properties required in Judges, and the manner of their election.

THe Law of *God* required these *properties* in *Judges*; 1, *Wisdom.* 2, *Understanding.* 3, *Integrity.* 4, *Courage. Deut.* 1.13. Others are reckoned, *Exod.* 18.21. namely; 5. *The fear of God.* 6. *Love of truth.* 7. *Hating of Covetousness*: to these may be added the eighth, namely, *Having no respect of persons, Deut.* 1.17. These two last especially, the *Heathens* required in their *Judges*: whence the (*a*) *Thebans* painted *Justice without hands, and without eyes*, to intimate that *Judges* should receive *no gifts*, nor be swayed with *light of persons.*

(*a*) Plutarch. de Iside.

The (*b*) *Jews* added many more. 1. *That they should be free from all blemish of body.* 2. *That they should be skilled in the seventy languages, to the intent they might not need an Interpreter in the hearing of Causes.* 3. *That they should not be far stricken in years*; which likewise was required by the *Romans* in their *Judges*, as appeareth by the common Adage, Sexagenarius de ponte. 4. *That they should be no Eunuches, because such commonly were cruel.* 5. *That they should be Fathers of Children*, which they thought was a *special motive to mercy.* 6. *That they should be skilful in Magick*, without the knowledg of which they were not able to judge of *Magicians.*

(*b*) Moses Kotsensis in Sanhedrin.

That

That there might be a sufficient supply of able men to succeed in the room of the *Judges* dying, there sate (c) three benches of others beneath, whom they called (d) *Talmidi Chacamim*, *Scholars of the wisemen*: out of these they made their election, and two of these alwaies accompanied the condemned person to the place of execution.

c *Moses Kotsens. ibid.*

d תלמידי חכמים *Discipuli sapientum.*

Their *Inauguration of Judges* was *twofold*. At first, by *imposition of hands* upon the head of the party, after the example of *Moses laying hands on Josua*: this *imposition of hands* was not held lawful, (e) except it were in the presence of *five*, or *three Judges* at the least. Afterwards it was by *saying a certain verse*. (f) Lo *thou art associated, and power is given thee to judg of penalties*. Hence is that saying of *Galatinus* out of the *Talmud*, *Institutio Judicum aut manu fiebat, aut nomine tantum*.

e *Petr. Galatin. lib 4. cap. 5.*

f הויארת סמוך וושלך רשות לדון: דיני קנסות *Maimon. in Sanhedrin. cap. 4.*

Observe here, that *Semuc*, which I render *associated*, doth not alwaies signify a man licensed to the discharge of some publique office by the *imposition of hands*; for here it is applyed to those, who were *not admitted by imposition of hands*. No, the reason why these words *Semica*, and *Semicuth*, are generally by all Expositors, *Jews* and *Christians*, translated the *imposition of hands*, is, because this solemn kind of licensing termed *Semica* or *Semicuth*, was in old time used only towards two sorts of men in their admission, towards *Rabbies*, and towards *Judges*; which kind of permission because it was not performed towards either of them without this ceremony of *imposing hands*; hence these two words have been translated the *imposition of hands* whereas properly they signify nothing else but *an association, or approximation, or conjoyning of one into the same corporation or company, of which he that doth associate and give admission, is a member*.

CHAP.

CHAP. VI.

Ceremonies common in all capital Judgments.

IN that greater punishments which deprived of life, some *Ceremonies* were *common* to them all. *First, the Judges were to use deliberation in all causes,* but especially in matters Capital. There were four causes, saith (a) *Jonathan* in his *Targum*, that came before *Moses* (he nameth none in particular; but, what they were, we shall presently learn out of other Records.) *Two* of these were *not weighty*; in these he *hesitated*: *two were material*, concerning life and death; in these he delayed. (b) *Cæterum tam de his, quam de illis dixerat, non audivi*, *Of both the lighter, and weightier causes, Moses said, I have not heard*, to wit, from the *Lord*: to shew, that a deliberation, and consultation as it were with *God*, ought to be *in all judgments*, before sentence be pronounced. These four causes are named in (c) *other Records*. The *two lightest are* 1. *The matter of uncleanness, debarring the people from the Passover, Numb.* 9.9. 2. *The case of Zelophehads daughters, Numb.* 36.10. *The two weightier are*, 1. *The cause of the blasphemer, Levit.* 24.13. 2. *The case of him that gathered sticks on the Sabbath, Numb.* 15.35. In all these judgments there is, *The Lord spake unto Moses*. And in the first, which was counted among the lighter causes (because it was not on life and death) even there doth *Moses* in a solemn manner bespeak the people to stand still, *Et ego audiam*, *And I will hear what the Lord will command*. Notwithstanding *wilfull delayes in justice* maketh the *Judg unrighteous*. In that *unrighteous Judg*, from whom the Widdow wrested

sentence

a *Targum Jonath. Num.* 9.8.

b

c *Targum Hierosol. Num.* 9.8.

sentence by importunity, we read not of any other fault in him, but deity, *Luk.* 18. 6.

Secondly, the party accused was placed on some *high place*, from whence he might be seen and heard of all the people: *Set Naboth in capite populi*, *On high among the people*, 1 *King.* 21. 9.

Thirdly, the (*d*) *Judges* and the *Witnesses* did (when sentence was pronounced) put their hands upon the condemned person's head, and said, *Sanguis tuus super caput tuum*, *Thy blood be upon thine own head*: unto this the people had reference, saying, *His blood be upon us and our children*, *Matth.* 27. 25.

(*d*) *Druf. mastrix. Mat.* 27.

Fourthly, the place of execution was *without the Gates*; the Malefactors were had thither by *two Executioners*, termed by the (*e*) *Rabbins* חזנין *chazzani*, *hazzenseth*, *Spectators of the Congregation*, which is a *periphrasis* of those, whom St. *Mark* calleth *speculatores*, *Mark* 6. 27. which word though it be used by the *Greeks* and (*ff*) *Chaldee Paraphrasts*, yet it is meer *Latine*, derived *a spectando*: because in *the Court* the *Executioners* were onely *spectators*, to behold and attend what the *Judges* would command them.

(*e*) *Moses Kotsens. in Sanhedrim. Talmud lib. Maccoth. cap. in fine.*

(*ff*) חזנין *Vatabl. & Targum Hierosolym. Gen.* 37. 30.

Fifthly, when the Malefactor was led to execution, a (*g*) *publick Crier* went before, saying, *Such a one is going to be punisht with such a death, because he hath committed such, or such an offence, at such a time, in such a place; and these N. N. are witnesses thereof: If any therefore knoweth any thing which may do him good, let him come and make it known.* For this purpose one was appointed to stand at the dore of the Consistorie, with an handkerchief or linnen-cloth in his hand; that if any person should come for his defence, he at the dore swinged about his handkerchief; upon the sight whereof, another standing in readiness a pretty di-

(*g*) *Moses Kotsens. in loco superius citato.*

ſtance off with an horſe, haſtned and called back the condemned perſon: yea, if the Malefactor had any further plea for his own purgation, he might come back four or five times, except he ſpake vainly; for the diſcerning whereof, two of thoſe, whom they termed *Scholars of the Wiſe-men*, were ſent with him to obſerve his ſpeech on the way.

Sixthly, he was exhorted to *confeſs*, that he might have his portion in the world to come: Thus *Joſhua* exhorted *Achan*, *Joſh.* 7. 19. *My ſon give, I pray thee, glory unto the Lord God of Iſrael, and make confeſſion unto him*: unto whom *Achan* anſwered, *verſe* 20. *Indeed I have ſinned againſt the Lord God of Iſrael, and thus have I done.*

Seventhly, in the time of execution, they gave the Malefactor (*b*) *Granum thuris in calice vini, A grain of frankincenſe in a cup of wine*: this they did give to cauſe a giddineſs in the condemned perſon's head, that thereby he might be leſs ſenſible of the pain. Saint *Mark* calleth this cup *ὑποκεκαυμένον σμύρνῃ, wine mingled with myrrhe*, *Mark* 15. 23. This was done after the *manner of the Jews*: but the *Souldiers in mockerie* mingled vinegar and gall with it, *Matth.* 27. 34. As likewiſe they gave him a ſecond cup *in deriſion*, when they took a Spunge, and filled it with vinegar, and put it on a reed, *Matth.* 27. 48. Saint *Mark* in the firſt cup, mentioneth the cuſtome of the *Jews*, which in it ſelf had ſome ſhew of compaſſion, for the ground of this cuſtome was taken from that, *Prov.* 31. 6. *Give ſtrong drink unto him that is ready to periſh.* Saint *Matthew* mentioneth onely their wicked mixture, contrary *to the received* cuſtome; ſo that one *Evangeliſt* muſt expound the other. This *firſt cup* was ſo uſually given before execution, that the word, *calix*, a cup, is ſome-

(*b*) נותנין לו קדם לבונתא בכוס חמר

Rom. Idem hoc ſibi facit. in Maimon. in Sanhedrin. c. 14. in. Maim. Kaſtaf. in Sanhedrin.

sometimes in Scripture put for *death it self. Father, if it may be, let this Cup pass from me.*

Lastly, (f) the *Tree* whereon a man was hanged, and the *Stone* wherewith he was stoned, and the *Sword* wherewith he was beheaded, and the *Napkin* wherewith he was strangled, they were *all buried*, that there might be no evil memorial of such a one, to say, *This is the Tree, this is the Sword, this the Stone, this the Napkin, whereon, or wherewith such a one was executed.*

f Cæsabonæ: critic. p. 634. ex Maimonid.

CHAP. VII.

Their Capital Punishments.

THe *Jews* of old had only (a) *four sorts of death* in use among them. 1. (b) *Lapidatio*, stoning. 2. *Combustio*, burning. 3. *Decollatio*, beheading. 4. (d) *Suffocatio*, strangling. Of these, *Stoning was counted the most grievous, burning worse than beheading, beheading worse than strangling, and strangling was the easiest of all.*

They have a (e) *rule*, that whersoever the Scripture saith of an Offendor, *morte plectetur, he shall be punished with death*, not expressing the kind of death, there it ought to be interpreted of *strangling*. For example, the Law saith of the Adulterer, *Lev.* 20. 10. *Morte plectatur, Let him be punished with death*: Because the kind of death is not here mentioned, they interpret it *strangling*. The reason of this rule is, because strangling was the easiest death of the four, and where the Law determineth not the punishment, there they say, *Ampliandi favores*, the favourablest exposition is to be given.

The *Rule* is not generally true; for, in former times *Adultery was punisht with stoning*, I will judge thee af-

a Paraphras. Chald. Rab. 2. 17. Sanhedr. fol. 52. col. 3.

b סקילה Sekilah, Lapidatio.

c שריפה Seriphæ, Combustio.

d הרג Herag, Decollatio.

e כתנק Chenek, Suffocatio.

f בלסחה — בסרה סרם ורא

Omnis illius quæ objicitur in lege suspensio, strangulatio est. R. Salom. Exod. 21. 16.

ter the manner of them that are *Harlots*, saith the *Lord*, *Ezek.* 16. 38. And in the fortieth verse the judgment is named; They shall *stone thee with stones*. Likewise the *Scribes* and *Pharisees* said unto *Christ*, *Moses* in the Law commanded us, that such should be *stoned*, *Joh.* 8. 5.

Before we treat in particular of these four punishments, it may be questioned, *Whether the Jews had any power to judg of life and death, at that time when they crucified our blessed Saviour?* The *Jews* said to *Pilat*, *It is not lawful for us to put any man to death*, Joh. 18. 31. Latter *Jews* say, that (g) *all power of capital punishments was taken from them fourty years before the destruction of the second Temple*: and of this opinion are many *Divines*.

(g) R. Moses Mar-sen. in Sanhedrim.

Answer. *First*, the *Jews* speech unto *Pilat*, that it was not lawful for them to put any man to death, cannot be understood, as if they should have said, We have no power to put any man to death; for admit, that power in criminals were, in the *general*, taken from them, yet in this *particular*, power was permitted them at that time from *Pilat*; *Take ye him, and judg him according to your Law*, John 18. 31. Neither can it be said, that their Law could not condemn him, if he had been a transgressor thereof; or that they had not out of their Law to object against him: for they say, *They had a Law, and by their Law he ought to die*, John 19. 7. It was not then *want of power*, but the *holiness of that time*, made them say, *it was unlawful*. For they held it *unlawful* upon their *dayes of preparation* to judg life and death, as hath been shewn in the *Chapter of translating Feasts*. And *Friday*, on which our *Saviour* was condemned, was the *preparation of the Sabbath*.

Secondly,

Secondly, in the question, whether power of judging capital crimes were taken from them by the Romans? We are to distinguish between crimes. Some crimes were transgressions of the Roman Law; as theft, murder, robberies, &c. Power of judging in these was taken from them: other crimes were transgressions only against the Law of Moses, as Blasphemy, and the like; in these, power of judging seemeth to have remained with them. When *Paul* was brought by the *Jews* before *Gallio*, *Gallio* said unto them, If it were a matter of *wrong* or *wicked lewdness*, O ye *Jews*, reason would that I should bear with you: but if it be a *question* of *words* and *names of your Law*, look ye to it, *Acts* 18. 14.

In handling these four punishments; first observe the *offenders*, whom the *Jews* make lyable to each punishment; and then the *manner of the punishment*.

The *persons* to be *stoned* were (*b*) eighteen. 1. *He that lyeth with his own Mother.* 2. *Or with his Father's Wife.* 3. *Or with his Daughter-in-law.* 4. *Or with a betrothed Maid.* 5. *Or with the male.* 6. *Or with a beast.* 7. *The woman that lieth down to a beast.* 8. *The Blasphemer.* 9. *He that worshipeth an Idol.* 10. *He that offereth of his seed to Molech.* 11. *He that hath a familiar spirit.* 12. *The Wizard.* 13. *The private Inticer to Idolatry.* 14. *The publick withdrawer to Idolatry.* 15. *The Witch.* 16. *The Prophaner of the Sabbath.* 17. *He that curseth his Father or Mother.* 18. *The Rebellious Son.* The *manner of stoning* was thus, The offender was led to a place without the gates, two cubits high, his hands being bound; from hence one of the Witnesses tumbled him by a stroke upon the loins; if that killed him not, the Witnesses lifted up a stone being the weight of two men, which chiefly the other Witness cast upon him; if that killed him not,

(*b*) Sanhed. fol. 52.

i Vogel. Lex. Diurn. 17. 7.

k Mosis Kotsef. loco superiùs cit.

l K. Levi. Lex. 10.

m Mosis Kotsef. in

n Mosis Kotsef. ibid.

[illegible] Idolatry (as holden in all ages [illegible] were reserved until one of the [illegible] Feasts, at which all the multitude of Israel came to Jerusalem. The party thus executed being quite dead, was afterward for greater ignominy hanged on a tree, till towards the Sunset, at which time he and the tree were both buried.

Malefactors adjudged to burning were (k) viz. 1. The Priest's daughter, which committed Whoredom. 2. He that lyeth with his own daughter. 3. Or with his daughter's daughter. 4. Or with his son's daughter. 5. Or with his wives daughter. 6. Or with her son's daughter. 7. Or with her daughters daughter. 8. Or with his mother in Law. 9. Or with the mother of his mother-in-law. 10. Or with the mother of his father-in-law.

The manner of Burning was twofold. Some they burnt with wood and faggots; this was termed (l) by them *Combustio Corporis*, *The burning of the body*: Others they burnt by powring in scalding hot Lead, in at their mouths, which descending into their bowels, killed them, the Bulk of their body remaining whole, and this was termed therefore *Combustio Animæ*, *The burning of the soul*. This last was most in use, and alone described by most of these Writers.

Malefactors condemned to *Beheading*, were (m) of two sorts. 1. *The Murderer*. 2. *Thefs of any City, who were seduced to Idolatry*. The manner thereof is at this day as follows [illegible]

Malefactors strangled were (n) six. 1. *He that striketh his father or his mother*. 2. *He that stealeth a soul of Israel*.

CHAP. VIII.

Punishments not capital.

THE *lesser punishments, not capital*, in use among the *Hebrews*, are *thirty four*. 1. *Imprisonment*. 2. *Restitution*. 3. *Tables*. 4. *Scourging*.

Imprisonment. Under this are comprehended the *Prison*, *Gaol*, *Fetters*, *Chains*, *Rowers*, and *the stocks*: all which sorts of punishments, seeing they differ very little or nothing at all, from those which are now in common use with us, they need no explication.

The *Keepers of the prison*, if they let any committed unto them escape, were liable to the same punishment, which should have been inflicted on the party escaped. This is gatherable from that, 1 *Kings* 20. 39. *Keep this man; if by any means he be missing, then shall thy life be for his life, or else thou shalt weigh a talent of silver.*

Concerning *chains* and *fetters*, which (*a*) *Drusius* and others have been in use among the *Hebrews*, I think (*b*) *Grotius* hath sufficiently spoken. Those kinds of punishments as *Rowers* did exceedingly resemble, he referred both of servants in the days time to their work, and so servants might to their prison, if they had elsewhere been disturbed by them. And (*b*) we

(*a*) *Drusius de Puer. prisag. 2. Tim. 1. 18.*

(*b*) *Grotius de jure B. & P. lib. 2. cap. 20. num. 6. in lib. de captivis. 6. in.*

*dem autem ob custodiam detentum suppositi: ita sane vinctus quod hic Prisonier and the Keeper. Observe the unlikeness of the two words; *custodia* a Prisoner, and *Militis* a Keeper. So that *custos* delivered *custos* his charge, but not *custodia*, when he re-
pents them also; *custodiam* and *custos* put with one another. Observe further, that the *Prisoner* was tyed by his *right arm*, and the *Keeper* by the *left*; because the right arm is the stronger, and therefore fitly reason-
eth first rather to the *Keeper*; than to the *Prisoner*.
a Senec. de tranquill. c. 10. Hence is that, (a) *Vis fortis tenentem in fortiùs punit custodem*; because the *Keeper* tyed himself unto the same chain, not in way of punishment, but voluntarily for the faithful keeping of the *Prisoner*.

Restitution. This was commanded when goods were *unjustly gotten*, or *wrongfully detained*; *Exod.* 22. It was (a) *double-fold*.
a Thom. Aquin. secunda secundæ. q. 62.

Restitution { *simplex*, *in identity*, when the *very same thing* is restored which is wrongfully gotten.
Restitutio æqualis, when there is *so much for so much* in quantity restored; the goods unjustly gotten being sold or lost.
Restitutio pretiosa, when satisfaction is made according to what a man hath, not being able to restore *for the whole*.

Theft (*furtum* in Latine) was, and is principally required. Whence it is, that if the theft, whether Ox or Sheep were found alive upon a man, he restored but *double*; *Exod.* 22. 4. But if they were killed or sold, then five Oxen were restored for an Ox, and four Sheep for a Sheep; *Exod.* 21. These sorts were so specified in this kind; that if they found both an house with a beam or piece of timber suppose spoken; they should pull down the house, and restore the (c) *same house or piece*

to the owner. From this the *Prophet Habbakkuk* doth not much differ: *The stone shall cry out of the wall, and the beam out of the timber shall answer it,* Habbak. 2. 11.

Among the *Jews* he ought to be sold that was not of sufficient worth to make restitution, *Exod.* 22. 3. (*f*) And *Augustine* saith of *Christians*, *that he which doth not make restitution according to his ability, never repented.* And, *Non remittitur peccatum, nisi restituatur ablatum.* (*f*) *Aug. ep.* 54. *ad Macedon.*

Talio. This was a punishment in the *same kind, an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot,* Deut. 19. 21.

Talio { *identitatis*, or *Pythagorica*, which was according to the letter of the Law, when the offender was punish with the *loss of an eye*, for putting out another's eye, &c.
similitudinis, or *analogica*, which was when the *price of an eye*, or some proportionable value is paid for an eye, put out, or any other member spoiled.

The (*g*) *Hebrews* understand *Talio similitudinis*, that the *price of a man* should be paid: not *Talio identitatis*, not that the offender should be punish with the like *pain*; because to punish like for like in this sense, is in some cases impossible, as if a blind man put out another's eye, or one toothless strike out another's tooth. (*g*) *Selden. de jure Nat. & Gent. l.* 6. *c.* 6.

In case of bodily mutual shameful, the (*h*) *Rabbins* say, that the party offending was bound to *fourfold satisfaction*; *first*, for the *hurt* in the loss of the member. *Secondly*, for the *damage* in loss of his labour. *Thirdly*, for his pain or grief during the wound. *Fourthly*, for the *charge* in curing. *Fifthly*, for the *blemish* or deformity thereby received. (*h*) *Pet. Mart. Loc. Com. cl.* 4. *c.* 17. *sect.* 15.

ned. *Munster* rendereth those five, thus; *Damnum, læsio, dolor, medicina, confusio.* The (i) *Romans* likewise had a *Talio* in their Law, but they also gave liberty to the offendor, to make choice whether he would by way of *commutation* pay a propottionable mulct, or in *identity* suffer the like maim in his body?

i *A. Gellius l. 11. cap. 1.*

Scourging. This was *twofold*; either *Virgis* with rods, or *flagellis* with Scourges. This latter was more grivous than the former, as appeareth by that *Ironical* speech; (k) *Porcia lex virgas ab omnium civium corpore amovit, hic misericors flagella retulit.* Both were in use among the *Romans*; but only the latter, among the *Hebrews.* This beating or *scourging* was commanded, *Deut.* 25. 2, 3. where the number of stripes was limited, which the *Judge* might not exceed. *Fourty stripes* shall he cause him to have, and *not past.* The *Jews* in many things laboured to seem *holy* above *the Law.* For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbatulum*, that is, they began their *Sabbath* about an hour sooner, and ended about an hour later than the Law required: where the Lord forbad them to *eat or drink things sacrificed to Idols*, they prohibited *all drinking with Heathens*, because it is doubtful whether it were offered to Idols or no. The *Lord* commanded them in the time of the *Passover* to *put away leaven out of their houses*, they would not take the (m) *name into their mouths* all the time of that Feast. The Lord commanded them to abstain from *eating Swines flesh*, they would not so much as *name it*, but in their common talk (n) would call a *Sow*, דבר אחר *Dabar achar, Another thing.* In like manner, the *Lord* commanded chief Malefactors which deserved beating, to be punisht with *fourty stripes*; they

k *Cic. pro Rabirio.*

l *Maimon. in* דבר

m *Thubites in* דבר

n *Elias Thisbit. ibid.*

they in their greatest corrections would give but *thirty-nine. Of the Jews five times received I forty stripes save one*, 2 *Cor.* 11. 24. For this purpose the *scourge* consisted of *three Thongs*, so that at each blow he received *three stripes*, and in their greatest correction were given *thirteen blowes*, that is, *fourty stripes save one*. Whether (*o*) these thongs were made the one of a Bul's hide, the other two of an Asse's hide, or (*p*) all three of a Calv's, the matter is not material; both opinions have their Authors.

o Talmud. lib. maccoth c. 3. in Mishna.
p Baalturim. vid. Drus.
1 Cor. 10. 14.

The manner of correcting such, was thus. The malefactor had both his hands tied unto a *post*, one cubit and halfe high, so that his body *bowed upon it*. The *Judge* shall cause him to *bow down*, *Deut.* 25. 2. This *post* or *stake* on which the malefactor leaned in time of whipping, was termed עמוד *Gnamud*, *Columna*, a *Pillar*. His cloaths were plucked off from him downward unto the thighs, and (*r*) this was done either by *renting* or *tearing* of them. The *Governors rent* Paul *and* Silas *their cloaths, and commanded them to be beaten with rods*, *Acts* 16. 22.

r Talmud. ibid.

That the *Beadle* should inflict a great number of stripes, proportionable unto the transgression; this correction was performed in the *sight of the Judge*. The *Judg* shall cause him to be beaten *before his face*, *Deut.* 25. 2. (*ſſ*) The *chief Judg of the three*, during the time of the correction, did either read or recite *Deut.* 21. 58, 59. *If thou wilt not keep, and do all the words of this law, &c. Then the Lord will make thy plagues wonderful, &c.* The *second Judg* he numbred the stripes; and the *third* he bade the *Beadle smite*. The *chief Judg* concluded all, saying, *Yet he being merciful forgave their iniquity, &c. Psal.* 78. 38.

ſſ Talmud. ibid.

Sometimes in notorious offences to augment the pains,

pains, they tyed certain huckle-bones or plummets of lead, or sharp thorns to the end of the thongs, and such scourges the (t) *Greeks* termed [illegible] *Flagra taxillata.* (u) In the Scripture they are termed *Scorpions*; My Father hath chastised you with *Rods*, but I will correct you with *Scorpions*, 1 *Kings* 12. 12.

(t) Rosinus. Lazius de migrat. lib. 4. (u) Thuanus. Sanct. pag. mihi 1. 13.

CHAP. IX.

Punishments borrowed from other Nations.

THe Punishments borrowed from other Nations are principally *six*: 1. *Crux, the death of the Cross*, 2. *Serrâ dissectio, the cutting one asunder with a saw.* 3. *Damnatio ad bestias, the committing one to fight for his life with wild beasts.* 4. [illegible], *the wheel.* 5. [illegible], *drowning one in the sea.* 6. [illegible], *beating one to death with cudgels.* The *first* and the *third* were meerly *Roman punishments*; the *second* was likewise used by the *Romans*, but whether originally taken from them is doubtful; the *fourth* and the *last* were meerly *Greek Punishments*; the *fifth* was for the substance, in use among the *Hebrews*, *Greeks*, and *Romans*, but in manner of drowning them they differed. It will be needful to speak somewhat of all these.

1. *Crux.* This word is sometimes applied to *any Tree or Stake on which a man is tortured to death*, but *most* properly it is applied to a *frame of wood consisting of two pieces of timber compacted cross-wise.* The first is termed *Crux simplex*, the last *Crux compacta.* This latter is threefold, 1. *Decussata.* 2. *Commissa.* 3. *Immissa.*

Crux decussata. This was made of two equal pieces of timber obliquely crossing one the other in the mid-

middle, after the manner of a *Roman* X. and thence it is called *decussata*. (a) *Decussare, est per medium secare, veluti si duæ regulæ concurrant ad speciem literæ* X, *quæ figura est crucis*. This kind of cross is by the common people termed *Crux Andreana*, *S. Andrews-Cross*, because on such an one he is reported to have been crucified.

a Hieron. in Jer. c. 31.

Crux commissa. This was when a piece of Timber erected, was joyned in the middle to a traverse or overthwart top, somewhat shorter than the piece erect, in manner of a *Roman* T. This is called *Crux Antoniana*, S. *Anthony his Cross*, because he is often painted with such a Cross.

Crux immissa. This was then a short traverse, somewhat obliquely crossed in the stake erect; not quite in the middle, as *Crux decussata*, nor quite on the top, as *Crux commissa*; but neer to the top in this manner †. This is thought to have been *Crux Christi, the Cross on which our Saviour Christ suffered*.

b Lipsius de cruce, lib. 1. cap. 6.

The *Ceremonies* used by the *Romans* towards those whom they crucified were these: *First*, they (c) *scourged them*, and sometimes tyed them to *a pillar* in time of scourging. *Artemidorus* is clear in this, [illegible]. That is, being tied to the *pillar*, he received many stripes: (d) *Plautus is thought to have alluded to the same*.

c Joseph. excid. l. 7. c. 32. Philo contra Flaccum. It. Liv. lib. 1.

d Plut. Bacch.

——*Abducite hunc*
Intrò, atque adstringite ad columnam fortiter.

The ancient *Fathers* (e) report that our *Saviour* was whipt thus *ad columnam*: but the Scripture is silent, both touching the place and manner of his whipping, onely that he was whipt is testified. *He scourged Jesus*, and delivered him to be crucified, *Mat.* 27. 26. *Secondly*, they caused them to *bear their own cross*. (f) *Malefici cùm ad supplicium educuntur, quisque suam fert crucem*.

e Prudentius, Hieron. Beda. Vid. Lipf. de cruce, lib. 2. cap. 4.

f Plutarch. de sanam. tuend.

Thus

Thus *Christ bare his own Cross*, Joh. 19. 17. To this there is allusion, *He that taketh not his cross, and followeth after me, is not worthy of me*, Matth. 10. 38.

Thirdly, that the equity of the proceeding might cleerly appear, the (*g*) cause of the punishment was written in a Table, and so carried before the condemned person; or else it was proclaimed by a publick Cryer. This *cause* was termed by the *Romans* commonly *Titulus*, by (*h*) some it is called *Elogium*. Thus *Pilate wrote in Hebrew, Greek, and Latin, JESUS OF NAZARETH, KING OF THE JEWS.*

g Euseb. Eccles. hist. l. 5. c. 1. It. Suet. Domit. c. 10.

h Tertul. Apol. c. 2. Suetm. in Calig.

Fourthly, they (*i*) *pluckt off their cloaths* from such as were to be crucified: thus *Christ suffered naked.*

i Artemidor. l. 2. c. 58.

Serrâ dissectio, a sawing one in sunder, They sawed them from the head downward. The (*k*) *Romans* used this kind of punishment; so likewise did the *Hebrews*. Thus *Manasses* is thought to have punished the *Prophet Isaiah*, and the *Apostle* to have alluded unto it. *They were sawn asunder*, Heb. 11. 37.

k Sueto. in Calig. cap. 27.

Damnatio ad bestias. Those who were condemned to wild beasts, are properly termed *Bestiarii*. Whether Saint *Paul* did, according to the letter, fight with beasts at *Ephesus*, 1 *Cor.* 15. 32. is much controversed. (*l*) Some understand by *beasts*, *Demetrius*, and others that opposed him at *Ephesus*: (*m*) others more probably understand the words *litterally*; and this kind of punishment was commonly exercised against *Christians* in the *Primitive Church*, insomuch that *Heathens* imputing the cause of all publick calamities unto the *Christians*, would call out, (*n*) *Christianos ad Leones, Let the Christians be haled to Lions*: Yea the literal interpretation of the words is a stronger argument that Saint *Paul* believed the resurrection (which is the scope of the Text) than to understand the words of a

l Theophylact. Anselm.

m Chrysostom. Ambros. alii.

n Tertullian. Apol. c. 40.

metaphorical fight against the enemies of his doctrine.

τροχὸς. *The Wheel*: A wise *King* bringeth the *Wheel* over the wicked, *Prov.* 20.26. I take the words to imply no more but this, that *as the wheel turneth round, so by the wisdom of a King the mischief intended by wicked men, is brought upon their own head.* That hereby should be understood the grinding of wicked men under a Cart-wheel, as the Husbandman brake some sort of grain under a wheel, is the meer conceit of Expositors on this place: for no Records make mention of any such punishment in use among the *Jews*. Among the *Greeks* there was a punishment went under this name: (o) It was called τροχὸς *a wheel*, not because a wheel was *brought over the wicked*, but because they bound fast the offendor to the *spokes of a wheel*, and there scourged him, to enforce a confession.

(o) Ἐπὶ τῶν τροχῶν ἐβασάνιζον, *Aristoph. in Ives De eadem pœna Ingeniator Demosth. & in Aphob. & Suidas.*

ποντοπορία. *Drowning one in the Sea.* This was in use among many Nations, but the manner differed. The (p) *Romans* they sowed up a Paricide into a leather-Budget, sowing up together with him into the same Budget, *A Serpent, a Cock, and an Ape*, and so cast them all into the Sea. The (q) *Grecians* when they judged any to this kind of punishment, they wrapt him up in Lead. The *Hebrews* tied a Millstone about his neck. Thus in respect of the manner, those are to be understood, who say this kind of punishment was peculiar to the *Jews*.

(p) *Senec. l. 3. contrav. Juvenal. Satyr. 8. Modestus Digest. l. 48. ad legem Pomp. de parric. Vid. Gel. Nod. l. 11. ca. 21.*

(q) *Athenæus l. 14. Pflier. Matt. 18. 6.*

τυμπανισμὸς. It is rendered by the generall name of *torturing*, *Heb.* 11.25. 2 *Mac.* 6.19. But the word signifieth a special kind of torturing, by beating one with cudgels unto death. It hath its denomination from τύμπανον which signifieth a *Drum* usually: and hence (r) some have parallel'd this torture with that among

(r) *Magius in lib. de Equulei. Vid. Bruf. de gestat. l. 2.*

the

I leave it indifferent to the Reader, to follow which interpretation he pleases.

THE SIXTH BOOK.

Of Miscellaneous Rites.

Chap. I.

Of Circumcision.

THeir *Sacraments* were two: First, the *Passover*, of which there hath been a set Chapter; Secondly, *Circumcision*, of which now.

Circumcision, was a cutting off of the foreskin, as a signe and seal of *Gods* Covenant, made with the people of the *Jews*. It is called a *signe*, by *God* in its first institution, *Gen.* 17. And a *Seal* by the *Apostle*, *Rom.* 4. 11. Yea, it is called a *signe* and *seal*, by a (*a*) Doctor of the *Jews*, more ancient than their *Talmud*.

a Zohar. Gen. 17.

It was used (tho gh not as a *Sacrament*) by many other Nations: (*b*) by the Inhabitants of *Colchis*, the *Ethiopians*, the *Troglodites*, and the *Egyptians*.

b Alex. ab. Alex. l. 2. c. 19. Herodot. lib. 2. Diodor. Sicul. lib. 1. cap. 1. & lib. 4. cap. 3.

In a figurative sense alluding unto this *sacrament* of *Rite* we read of three other sorts of *Circumcision* in the *Scripture*, so that in all, there are four mentioned.

1, *This of the flesh.* 2, *Another of the heart.* 3, *A third of the lips.* 4, And a *fourth of the ears.* We are to consider it in its proper acception, and here to observe; First, the *time when* it was administred. Secondly, the *manner how.* Thirdly, *the penalty in case it was omitted.*

The *time* was the *eighth day:* yea the *eighth day* was so precisely observed, that if it fell on the *Sabbath*, yet they *circumcised* the Child; whence arose that saying among them; *Circumcisio pellit Sabbatum*, *Circumcision driveth away the Sabbath*, or, the *Sabbath* giveth place to *Circumcision.* And with this accordeth that of our *Saviour*, *Ye on the Sabbath day circumcise a man*, *John* 7.22. The *Jews* superstitiously conceiting that each creature's perfection depended upon the sanctification of one *Sabbath* day at least, say, that *God* did therefore injoyn the *eighth day*, that one *Sabbath* might first pass over each male, before he should be partaker of this Sacrament. But more probably we may say, that the reasons why *God* would not suffer them to anticipate the *eighth day*, were; first to shew, that *God* in the matter of salvation, neither was, nor is *simply tyed to Sacraments*: for then there had been no less cruelty in *forbidden Circumcision until the eighth day*, than there was love in *permitting it upon the eighth.* Secondly, because in this time of the *Mosaical pedagogy*, there was a kind of *legal uncleanness*, in which the creatures were thought to be, as remaining in their blood, for the *first seven days* after their birth, *Levit.* 22. 27. *It.* 12. 2, 3. Notwithstanding, *God* thought it not convenient to defer it longer than eight dayes, for the comfort of the Parents, which they received by a mature and seasonable initiation of their children.

The

The manner how Circumcision was administred, I find thus recorded: Some of those that were present (c) held a vessel full of dust, into which they did cast the foreskin being cut off. *Again*, they prepared in the room, a certain (d) *void Chair* for *Elias*; which was done, partly in honour of him, for which respect also, as often as they fell on any difficult place in Scripture, they would say, (e) *Veniet Elias, & omnia enodabit*; *We know that Elias will come, and he will tell us all things*: but chiefly it was done because they thought *Elias* to be present there in spirit, whose bodily comming they did, and do, daily expect. These Ceremonies are meerly *Jewish*, practised by the latter *Jews*, but utterly unknown in our *Saviour Christ* his time, and, as it appeareth by the *Samaritan* woman her speech, that proverbial saying applyed now unto *Elias*, was of old applied to *Christ*, *John* 4. 25. *Thirdly*, he which supplied the place of the *Witness*, or, as we phrase it, of the *Godfather*, (f) held the Child in his arms whiles it was *circumcised*: this *Godfather* they called *Baal-Berith*, and *Sandak*, that is, the *Master of the Covenant*. *Uriah* the *Priest*, and *Zacharias* the son of *Jeberechiah*, are (g) thought to have been *Godfathers* at the Circumcision of *Maher shalal-hash-baz*, *Esay*. 8. 2. and from them the custom of having *Godfathers in Baptism*, to have taken its original. *Fourthly*, the Parents named the Childe, and in *Zacharies* time, it seemeth that in the naming of the Infant, they had respect to some name of his Ancestors. *They said unto her, There is none of thy kindred that is named with this name*, *Luke* 1. 61. Other Nations had their set days also after the birth, for the naming of their Children. (h) The *Romans* gave names to their male Children on the ninth day; to the female

c *Paul. Fag. Deut.* 10.

d *Christa. Cast. in Malac.* c. 3.

e *Mercerus in abbreviatura*, אליהו

f

g *Jon. & Tirgum. Isa.* 8. 2.

h *Plutarch. prob.* 102. *Macrob. Sat.* lib. 1. cap. 16.

male on the eighth. The (*i*) *Athenians* gave names on the tenth. (*k*) Others on the ſeventh. Theſe (*l*) days *Tertullian* calleth *Nominalia*. The *Grecians*, beſides the tenth day, on which they named the Childe, they obſerved alſo the *fifth*, (*m*) on which day the Midwives took the Childe, and ran about a fire made for the purpoſe, uſing that Ceremony as a purification of themſelves and the Childe; on this day the neighbours alſo ſent in *gifts*, or *ſmall tokens*, *Munera Natalitia*; (*n*) from which cuſtome, that among *Chriſtians* of the *Godfathers* ſending gifts to the baptiſed Infant, is thought to have flown. But to return again to the Rites of the *Jews*. After the Childe had been *circumciſed*, the Father ſaid; (o) *Bleſſed be our Lord God, who hath ſanctified us with his precepts, and hath commanded us, that we ſhould cauſe this Childe to enter into the Covenant of Abraham.* After this the whole Church or company preſent, replied in this manner; (p) *As thou haſt made him to enter into the Covenant, ſo make him alſo to enter into the Law, into Matrimony, and into Good works.*

The *Penalty* for the omiſſion of *Circumciſion* runneth in this form; *That ſoul ſhall be cut off from his people, Gen.* 17. 14. I underſtand the *penalty* to be pronounced againſt ſuch an omiſſion, which proceeded either from *contempt*, or *wilful neglect*. In this caſe the queſtion is, what is meant by this phraſe? *His ſoul ſhall be cut off from the people*: Secondly, *Who ought thus to be puniſht?* whether the *Childe* or the *Parents*, and ſuch who *ſupply the place of parents?* For the firſt, beſides *Gods* ſecret action in puniſhing ſuch Delinquents, me-thinks there is a rule of direction for the Church, how to proceed againſt ſuch in her diſcipline: If any underſtand here, by *cutting off ſuch a*

mans

i Cal. Rhodig. l. 11. cap. 12.
k Ariſt. hiſt. animal. l. 9. cap. 11.
l Tertul. de Idol. cap. 16.
m Scholiaſt. Ariſtoph. in Laſſtrat. p. 286. l. Suidas in Appellicon.
n Stolius de convivio lib. 1. cap. 16.
o ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו להכניסו בברית אברהם אבינו
Moſes Kotſenſ. in tractat. Circumciſ. fol. 113.
p כשם שהכנסתו לכריתות הברית כן תכניסנו לתורה ולחופה ולמעשים טובים
Moſes Kotſenſ. ibid.

mans soul from his people, the sentence of *Excommunication*, or *casting him out of the Synagogue*, I shall not oppose it; though I rather incline to those, who understand hereby a *bodily death* inflicted upon such an Offender. In which sense the phrase is taken, *Exod.* 31. 14. *Whosoever doth any work in the Sabbath, his soul shall be cut off from his people.* And it is very remarkable, that when *Moses* his Childe was *uncircumcised*, the *Lord sought to kill Moses*; which, as it intimateth the punishment for this fault to be a *bodily death*; so it cleerly evinceth, that not the *Childe* till he commeth to years of discretion, but the *Parents* were lyable to the punishment. The opinion of the *Rabbins* concerning this latter point, is thus delivered; (q) *If the Father circumcise him not, then the Judges are commanded to circumcise him, and if it be not known to the Judges, and they circumcise him not, when he is waxed great, he is bound to circumcise himself; and every day that passeth over him after he is waxen great, and he circumciseth not himself, he breaketh the Commandment.*

(q) Maim. Hal. Milah cap. 1. sect. 4.

Here it may be demanded, How is it possible for a man, after once he hath been marked with the signe of *Circumcision*, to blot out that character, and become *uncircumcised*? For thus some *Jews* for fear of *Antiochus*, made themselves uncircumcised, 1 *Macc.* 1. 16. Others for shame, after they were gained to the knowledg of Christ, and to the entertainment of the *Christian faith*, *uncircumcised themselves*, 1 *Cor.* 7. 18. (r) The answer is, that this was done by *drawing up the foreskin* with a Chirurgion his instruments; and unto this, the *Apostle* in the fore-quoted place alludeth, *Ne attrahat praeputium.* This wicked invention is ascribed unto *Esau*, as the *first Author* and Practiser thereof.

(r) Epiphan. lib. de mensur. & ponder. sect. 15. Hieron. in 1 Cor. 7.

CHAP. II.

Of their first-fruits, and their firstlings, or first-born.

THE use and end of their *first-fruits*, was, that the *after-fruits* might be *consecrated in them*. To this purpose they were injoyned to offer the *first-fruits of their trees*, which served for food, *Levit.* 19. 23,24. In which this order was observed; the *three first years* after the tree had been planted, the fruits were counted *uncircumcised* and *unclean*: it was unlawful to *eat them, sell them, or make any benefit of them*: on the *fourth year* they were accounted *holy*, that is, either (*a*) they were given to the *Priests*, *Numb.* 18.12,13. or the owners did eat them before the *Lord at Jerusalem*, as they did their *second tythe*: and this (*b*) *latter* is the common opinion of the *Hebrews*. After the *fourth year*, they returned to the use of the owner: we may call these ἀπαρχὰς *simply the first-fruits*.

a תוספתא ירושלמי Sacra interpretatio tosephtha Hierosolymitana. Abenezra in hunc locum. b Talmud Rab. in Maqueber sheni cap. 1.

Secondly, they were injoyned to pay yearly the *first-fruits of every years increase*, and these we may call δεκάτας, and of them there were many sorts: *First*, *first-fruits in the sheaf*, *Levit.* 23.10. *Secondly*, *first-fruits in two wave-Loaves*, *Levit.* 23. 17. These two bounded their harvest: *that in the sheaf* was offered in the *beginning of harvest*, upon the fifteenth of *Nisan*; *the other of the Loaves at the end*, upon their *Pentecost*: and *Levit.* 23. they are both called תנופה *Thenuphoh*, that is, *shake-offerings*. *Thirdly*, there was *a first of the dough*, *Numb.* 15. 20. namely, (*a*) *the four and twentieth part thereof*, given unto the *Priests*: which kind of offering was observed, even when they were returned out of *Babylon*, *Nehem.* 10. 37. Unto this Saint *Paul* hath reference,

Numb. Rabb. 18.20.

rence, *Rom.* 11. 16. *If the first-fruits be holy, the Lump is also holy. Fourthly*, they were to pay unto the *Priests the first-fruits of the threshing-floor*, *Numb.* 15. 10. These two last are called תרומת *Therumoth*, that is, *heave-offerings*; this, *the heave-offering of the threshing-floor*; the other, *the heave-offering of the dough*, *Numb.* 15. 20. Under the name of *first-fruits*, commonly Authors treat of no other, but this last, and wholly omit all the former sorts. Before we proceed to the explaining of the last, note with me the difference of these two words, *Thenuphoth* and *Therumoth*; both signify *shake-offering*, *heave-offering*, *or wave-offerings*, but with this difference; (*d*) That *Therumoth* was by a *moving of elevation*, lifting the oblation upward and downward, to signify that *God* was *Lord* both of heaven and earth. The *Thenuphoth* was by a waving of *agitation*, waving it to and fro, from the right-hand to the left, from the *East* to the *West*, from the *North* to the *South*; by which kinde of *agitation*, they acknowledged *God* to be *Lord* of the whole world. Now, that we may know what these *first-fruits of the threshing-floor* were, the *Rabbies*, and others following them, distinguish them into *two sorts*; the first of these was *first-fruits* of seven things only; 1, *Wheat*, 2, *Barley*. 3, *Grapes*. 4, *Figgs*. 5, *Pomegranats*. 6. *Olives*. 7. *Dates*, for all which the promised Land is commended, *Deut.* 8. 8. (*e*) These the *Talmudists* term בכורים *Biccurim*; and when they treat of *first-fruits*, they treat of them under this name, and understand by the name of *Biccurim* no other. These, they say, are the *first-fruits*, which the people are so often in the Law commanded to bring up unto the *Sanctuary*, at the *feast of Pentecost*, which was the end and closure of their harvest, as was signified both by this oblation,

d *P. Fag. in pentat.*

e *R. Solom. Deut. 26. 2. It. Maser Rasinsis f. 202. col. 4.*

and likewise by that of the *two wave-Loaves*, *Levit.* 23. 17.

The second, was paid of *Corn*, *Wine*, *Oil*, *and the Fleece*, *Deut.* 18. 4. *Numb.* 18. 12. Yea of all things else that the earth brought forth for mans food. Thus their *Dollars* are to be understood, where they say, (f) *Quicquid edulium ex terra incrementum capit, obnoxium est primitiis, Therumæ & decimis.* Thus they called, תרומה *Therumá*, an *heave-offering*: the *Greek* renders it, ἀφορισμὸς, *A separation*; because this was a *consecration*, *or setting apart of the Lords portion.* In allusion unto this, I take Saint *Paul* to have termed himself ἀφωρισμένον εἰς Εὐαγγέλιον, *separated unto the Gospel*, *Rom.* 1. 1. ἀφορίσει *Aaron*, *Aaron shall separate the Levites*, so the *Greek* renders it, but the *Original* is, *Aaron shall wave the Levites*, *Numb.* 8. 11. Again ἀφορίσατε, *Separate me Barnabas and Saul*, *Acts* 13. 2. *Drusius* delivereth another reason, as hath been said in the *Chapter of the Pharisees*. But to proceed: the *Hebrews* called this second payment, not only *Therumá simply*; but sometimes (g) *Therumá gedolá*, *The great heave-offering*, in comparison of that *Tithe* which the *Levites* payed unto the *Priests*: for that was termed *Therumá magnasher*, *the heave-offering of the Tithe*, *Numb.* 18. 26. Which, though it were *one of ten*, in respect of that portion which the *Levites* received; yet it was but *one of an hundred*, in respect of the Husbandmans stock, who payed the *Levites*: and thus was it a great deal less, than the *great heave-Offering*, as will presently appear. This (the *Hebrews* say) the owners were not bound to bring up to *Jerusalem*.

Sotofs: Egypt. in Jud. p. 71 3. tract. de Therumoth. cap. 2.

תרומה גדולה

The *Law* prescribed no set quantity to be paid, either in the *Kiccurim*, or in the *Therumá*; but by *tradition*, they were taught to pay at least the *sixtieth* part

in

in both, even in those *seven things*, also paid under the name of *Bicurim*, or *first fruits*, as well as in their *heave-offering* termed *Therumah*, or *Therumæ gedolæ*.

Thus the *Talmudists* do distinguish the *Bicurim*, from the *Therumæ-gedolæ*: but in my opinion the *Bicurim* may be contained under *Therumæ gedolæ*, and in truth, both of them are nothing else but the *heave-offering of the flour*, formerly mentioned out of *Num.* 15. 20. My reasons are these; 1. *Scripture* giveth no such leave to keep any part of their *first-fruits* at home; if that could be proved, the distinction were warrantable. 2. *Scripture* doth not limit *first-fruits* unto those *seven kinds*, which alone go under the name of *Bicurim*. 3. Themselves confound doth members; for, in their *Bicurim*, they say, they paid, 1. *Wheat*; 2. *Barley*. In their *Therumæ*, they say, they paid *corn*; as if under *corn*, *Wheat* and *Barley* were not contained. Some may say, They paid their *Bicurim in the ear*, whilst the harvest was yet standing: and their *Therumæ in wheat and barley ready threshed and winnowed*. My reasons why it cannot be so, are these. 1. Because, then they should pay *twice a fortieth part* in their corn. 2. Because, the corn offered in the first was but a little quantity, and it was offered, not at their *Pentecost*, when their harvest *ended*, but at their *Passover* when their harvest *began*, *Levit.* 23. 10. Whereas then *Bicurim* or *first fruits* were always offered at their *Pentecost*.

But omitting further proofs, I proceed to shew the ground, why, in this *heave-offering of the flour*, at least a *sixtieth part* was prescribed: it is grounded upon that of the *Prophet Ezekiel*. This is the oblation that ye shall offer, the *sixth part of an Ephah out of an Homer*, *Ezek.* 45. 13. that is, the *sixtieth part of the whole*, because an *Homer* containeth ten *Ephahs*. Hence,

they

they took that distinction of these offerings. * Some, they say, gave the *fortieth part of their increase*: this, because it was the greatest quantity given in this kind of oblations, they termed, (b) *Theruma oculi boni, The oblation of a fair eye*: others (though they were not so liberal as the former, yet that they might not be reputed niggardly) gave a *fiftieth part*; and this they termed (c) *Theruma mediocris, the oblation of a middle eye*: others, whom they reputed sordid, gave just a *sixtieth part*, less than which they could not give: this they termed, (d) *Theruma oculi mali, the oblation of an evil eye*; so that the payment of these was bounded by the tradition of the *Elders*, between the *sixtieth* and the *fourtieth part*: but the (l) *Pharisees* that they might be *holy above others*, made their bounds the *fiftieth* and the *thirtieth part*; so that he was reputed *sordid* with them that paid the *fiftieth part*, and none *liberal*, except he paid the *thirtieth*. The manner how these first-fruits termed *Biccurim* were paid, is at large set down *Deut.* 26. But in time of the *Prophets*, other *ceremonies* seem to have been received: of which the *Hebrew Doctors* say thus, (m) *When they carried up their first-fruits, all the Cities that were in a county, gathered together to the chief City of the Country to the end that they might not go up alone; for it is said, In the multitude of people is the King's honour*, Prov. 14. 28. *And they came and lodged all night in the streets of the City, and went not into any house for fear of pollution; and in the morning the Governour said, Arise, and let us go up to Sion, the City of the Lord our God. And before them went a Bull which had his horns covered with Gold, and an olive Garland on his head, to signify the first-fruits of the seven kinds of fruits. There was likewise a Pipe sounded up before them until they came near to Jerusalem. All the way as they went,*

* Salom. Iarchi. Deut. 18. 4. Item Hieronym. in Ezek. 45. fol. 260.

b תרומה עין יפה *Theruma gadjin sepha.*

c תרומה בינונית *Theruma benonith.*

d תרומה עין רעה *Theruma gadjin regna.*

l Epiphan. contr. Hæres. Pag. 11.

m Maimonid. in Biccurim. c. 4. fol. 10.

went, they ſang, I rejoyced in them that ſaid unto me, we will go into the houſe of the Lord, &c. Pſalm 122. Unto this, and other like manner of ſolemn aſſemblies, the *Prophet* hath reference, ſaying, *Ye ſhall have a ſong as in a night when an holy ſolemnity is kept; and gladneſs of heart, as when one goeth with a pipe, to come unto the mountain of the Lord, Eſa.* 30. 29.

The *firſtlings*, or *firſt-born* of man and beaſt, the *Lord* challenged as his own, *Exod.* 13. The ground of this Law was, becauſe *God ſmote all the firſt-born in Egypt from man to beaſt, but ſpared the Iſraelites*: for a perpetual memory of which benefit, he commanded them to ſanctify all their *firſt-born males* unto him. Now the *firſt-born of men, and unclean beaſts*, were redeemed for five ſilver ſheckels of the *Sanctuary*, paid unto the *Prieſts* for each of them, *Numb.* 18. 15, 16. Unto this Saint *Peter* alludeth, ſaying, *We are not redeemed with corruptible things, as ſilver and gold*, 1 *Pet.* 1. 18. The *firſtlings of clean beaſts* ought to be ſacrificed, their blood to be ſprinkled on the Altar, their fat to be burnt for a burnt offering, and their fleſh to return to the *Prieſts*.

Obſerve, how *God* would be honoured by the *firſtlings of men and cattel*; by the *firſt-fruits of trees, and of the earth*; *in the ſheaf, in the threſhing-floor*; *in the dough, in the loaves*: All which teach us *to conſecrate the firſt and prime of our years unto the Lord.*

CHAP. III.

Of Tythes.

WE are here to enquire; *Firſt*, *what things* in general were tithable: *Secondly*, how many

kinds;

kinds of dishes that were usually the time when each sort of them began to be visible.

First, their yearly increase was either *Cattel*, *fruits of the Trees*, or *fruits of the Lands*; of (a) all these they paid *tithes*; even to mint, anise, and cummin. These *things they ought not to leave undone*, *Matt.* 23. 23.

a *Vid. Sixtin. Amama de decimis.*

Secondly, The *fruits* of tithes payed out of the fruits, both of the Trees and the Land, by the Husbandman, were two, paid in this manner: When the Harvest had been ended, and all gathered; then the Husbandman laid aside his *great Sheaves*, otherwise called the *first-fruits of his threshing-floor*, of which it hath been spoken in the chapter of *first-fruits*. This being done, then out of the remainder he paid a *tenth part* unto the *Levites*, and this they termed (a) *Maasher rishon*, the *first tythe*, *Neh.* 10. 37. This was always paid in kind, and, as it seemeth to me, it was not brought up to *Jerusalem* by the Husbandman, (b) (*Others think otherwise*) but paid unto the *Levites* in the several Cities of tillage, *Neh.* 10. 37. Out of this *first tythe*, the *Levites* paid a *tenth portion* unto the *Priests*; thus they termed (c) *Maasher min hamaasher*, *the tythe of the tythe*, *Neh.* 10. 38. and *Deuteron. sanctitatum*, *the tythe of holy things*, 2 *Chron.* 31. 6. This the *Levites* brought up to the house of *God*, *Neh.* 10. 38. When the *Levites* had paid this tenth portion unto the *Priests*, then the *Levites* and their Families might eat the remainder of the first tythe in any place, even out of *Jerusalem*, *Numb.* 18. 21.

עשר ראשון

b *Ozine prima magistris est à tota multitudine dari quia tantis laboribus superintendunt. Sixtin. Amama in locum.*

עשר מן העשר

This *first tythe* being paid, the Husbandman payed out of that which remained a *second tythe*; thus the Husbandman might pay in kinde if he pleased, or if he would, he might by way of commutation pay the worth thereof in money; but when he paid in money

money

money, he added a fifth part, ſo that what in kinde was *ten in the hundred*, that, changed into money, was *twelve in the hundred*. This the Huſbandman brought up unto *Jeruſalem*, and made a kind of *Love-feaſt* therewith, unto which he invited the *Prieſts* and *Levites*; only every *third year* he carried it not to *Jeruſalem, but ſpent it at home within his own gates*, upon the *Levites, the Fatherleſs, the Widdow, and the poor, Deut.* 14. 18. (*a*) They reckoned their *third* year from the *Sabbatical year*; on which the Land reſted; ſo that the *firſt* and *ſecond Tithe* was payed by the Huſbandman, the *firſt, ſecond, fourth, and fifth years after the Sabbatical year*; but upon the *third* and *ſixth years*, only the *firſt Tythe* was paid to the *Levites*, and the *ſecond* was ſpent at home. Hence, in reſpect of the *kindes*, this is called (*b*) *Maaſher ſcheni*, the *ſecond Tithe*, *Tob.* 1. 7. In reſpect it was paid to the poor every *third year*; it is called (*c*) *Maaſher gnani* the *poor mans Tythe*, and (*d*) *Maaſher ſcheliſchi*, the *third Tythe*, *Tob.* 1. 8. On thoſe years on which it was carried up to *Jeruſalem*, it ought of neceſſity to be eaten within the *Court of the Temple*, *Deut.* 14. 26. and by the *third Tythe* we are to underſtand the *poors mans Tythe* on the *third year*, which year is termed *an year of Tythes*, *Deut.* 26. 12.

a *Moſes Kotſen. traſt. de decima ſecunda f.* 198.

ב מעשר שני

ג מעשר עני

ד מעשר שלישי

They likewiſe *tithed their Cattel. Of their Bullocks, and their Sheep; and all that paſſed under the rod, the tenth was holy to the Lord, Levit.* 27. 32. Some Expoſitors underſtand by this phraſe of *paſſing under the rod*, that all Cattel are *Tythable* which live under the *cuſtody of a Keeper*, as if there were alluſion to the *Sheperds ſtaff*, or *Keepers rod*, which they uſe in keeping their Cattel. The *Hebrews* more probably underſtand hereby, the *manner of their decimation* or *tithing* their

their Cattel, which was as followeth. (d) *He that hath Lambs (or Bullocks) that separateth his tenth: He gathereth all his Lambs, and all his Bullocks into a Fold, in which he maketh a little dore, that two cannot go forth together; their dams are placed without the dore, to the end, that the Lambs hearing them bleating, might go forth one after another in order. Then one beginneth to number with his reckoning, two, three &c. and the tenth which cometh forth, whether it be male or female, perfect or blemished, he marketh it with a red mark, saying, This is for Tythe.* At this day the *Jews*, though they are not in their own Country, neither have any *Levitical Priesthood*; yet those who will be reputed religious among them, do distribute, in lieu of Tithes, the tenth of their increase unto the poor, being perswaded, that *God* doth bless their Estates the more: for their usual proverb is, (e) *Thegnasser; bischbil sche thegnasser*; that is, *Pay Tythes, that thou mayst be rich.*

The time of the year from which they reckoned Tythes, was different. For (f) *beasts* they counted the year from *Elul* to *Elul*, that is, from *August* to *August*: (g) for *grain*, *pulse*, and *herbs*, from *Tisri* to *Tisri*, that is, from *September* to *September*: for the *fruits of Trees*, from *Schebat* to *Schebat*, that is, from *January* to *January*.

In this *Synopsis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Israel's* Tything is set down.

The

d Talmud. Lib. Tract. 17. Maimon. in lib. de primit. cap. 2 sect. 1. 5.

e בשכר

f Selomoh. Iarchi. de anno cum ad initium Autumn. sive Mund. Jud. cap. 18.

g Maimon. in precept. affirm. 136.

The Husbandman had growing.

6000	Bushels in one year.
100	Bushels was the least that could be paid by the Husbandman to the *Priest*, for the first-fruits of the threshing-floor.
5900	Bushels remained to the husbandman, out of which he paid two Tithes.
590	Bushels were the first tithe to the *Levites*.
59	Bushels the *Levites* paid the *Priests*, which was called the *tithe of the tithes*.
5310	Bushels remained to the husbandman, out of which he paid his *second tithe*.
531	Bushels were the *second tithe*.
4779	Bushels remained to the husband man as his own, all being paid.
1121	Bushels are the sum of both Tithes joyned together, which is above a 6th. part of the whole, namely, *nineteen* out of 100.

We are to know moreover, that through the corruption of the times, in time of *Hezekiahs* raign Tithes began generally to be neglected, in so much that then *Overseers* were appointed to look to the true payment thereof, 2 *Chron.* 31.13. Notwithstanding partly through the *negligence* of the *Overseers*, partly through the *covetousness* of the *People*, about one hundred thirty years before our *Saviour's Incarnation*, corruption

ruption so prevailed, that the people in a manner *neglected all Tithes*, yea none or very few payed, either their *first*, *second*, or *poor-mans Tithe*, only he paid the *great Heave-Offering*, justly. For this reason (saith (*b*) *Moses Kotsensis*) *in the days of John the Priest, who succeeded Simeon the just*, (I take it, he meaneth *Johannes Hircanus*) their great Court, termed their *Sanhedrim*, made a decree, that more faithful *Overseers* should be appointed for the tithes. At this time many things became questionable, whether they were tithable or no: whence the high Court of their *Sanhedrim* decreed, that in the *things doubtful* (which they termed דמאי *Demai*) (*i*) though they paid neither *first*, nor *poor-mans tithe*, yet they paid *a second tithe, and a small heave-offering*; namely אחד ממאה *One part of an hundred. Mint, Annise, and Cummin*, seemeth to have been of these *doubtful things*: in which, though the decree of their *Sanhedrim* required but *one in the hundred*, yet the *Pharisees* would pay a just tenth, *Math.* 23. 23. and hence it is that they boasted, *They gave tithes of all that they possessed*, *Luk.* 18. 11. In which they outstripped the other *Jews*, who in these payments took the liberty granted them by the *Sanhedrim*.

(*b*) Maase mistn. fol. 199. col. 3.

(*i*) Maje. mistn. ibid

CHAP. IV.

Of their Marriages.

IN this Chapter of their *Marriages* we are to consider; *First* the distinction of their *wives*. *Secondly*, the *manner of their betroathings*. *Thirdly*, the *rites and ceremonies of their Marriage*. *Lastly*, the *form of their divorce*. The *Patriarks* in the *Old Testament*, had many of them *two sorts of wives*, both of them were *reputed lawful*,

lawful, and *true wives*, and therefore the children of both were accounted *legitimate*. The *Hebrews* commonly call the one נשים *Naschim*, *Primary wives*, married with nuptial Ceremonies and Rites requisite. Some derive the word from נשה *Nasca*, *Oblitus fuit, quasi oblivioſa dicta*, because, for the moſt part, *Womens memory is not ſo ſtrong as Mens*: but they think not amiſs, who ſay, that *Women* are ſo called from *oblivion*, or *forgetfulneſs*, because the Fathers family is *forgotten*, and in a manner *extinct in their Daughters, when they are married*. Hence proceeds that common ſaying of the *Hebrews*, *Familia matris non vocatur familia*: and for the contrary reaſon, a *male child* is called זכר *Zacar*, from *his memory*, *becauſe the memory of the Father is preſerved in the* (*b*) *Son*, according to that ſpeech of *Abſolom*, *I have no Son to keep my name in remembrance*, 2 Sam. 18. 18.

a משפחות אם אינה קרויה משפחה *Aben Eſra num. 1. b Ratio prohibitionis relationis habitam apud Graecos, teſtatur Euripides. Zebuym lumen quidlibet domus.*

The other ſort of Wives they call (*c*) *Pillagſchim*, *Secondary-wives*, or *Half-wives*; the *Engliſh* tranſlates them *Concubines*, and that not unfitly; for ſometimes the *Hebrew* word it ſelf denoteth an *infamous Strumpet*, or *common Harlot*.

c פילגש *Vxor ſecundaria, uxoris complicem eſſe aiunt ex* פלג *Dividere, &* אשה *Vxor, quaſi uxor diviſa, & dimidia.*

The differences between theſe *Concubines*, and the *chief or primary Wives*, are many. 1. A *diſparity* in their authority, or houſhold government: the *Wife* was as *Miſtreſs*, the *Concubine* as an *Handmaid* or *Servant*. She had only *jus tori*, a true and lawful *right unto the marriage-bed*, as the chief Wife had: otherwiſe ſhe was in all reſpects inferior. And this appeareth in the hiſtory of *Sarah* and *Hagar*. Secondly, the *betrothing* was different: the *chief Wife*, at her eſpouſals, received from her Husband certain *gifts and tokens*, as pledges and ceremonies of the Contract. Thus *Abrahams* Steward (who is probably thought to be *Eliezer*, of whom

whom we read, Gen. 15. 2.) gave in *Isaak's* name unto *Rebecca*, *jewels of silver, and jewels of gold, and raiment*, Gen. 24. 53. This custom was in use also among the *Grecians*, who called these gifts (d) δῶρα. Moreover the (e) chief wife likewise received from her Husband a *Bill of writing*, or *matrimonial letters*; whereas, the *Concubine* received neither such *gifts*, nor such *letters*. Thirdly, only the *children of the chief Wife succeeded the Father in the Inheritance*; *the Children of the Concubine received gifts or legacies*: *Abraham* gave *all his goods to Isaak*; but unto the *Sons of the Concubines* which *Abraham* had, *Abraham* gave *gifts*, Gen. 25. 5, 6. And here, by the way, we may take notice, that the *first-born*, by right of primogeniture, received a *double portion of his Father's goods*: *The Father shall give him a double portion of all that he hath, for he is the first of his strength*, Deut. 21. 17. Unto this custom the *Prophet Elisha's* speech alludeth, when he prayeth *Elijah* that his spirit might be *double* upon him, 2 *King.* 1. 9. that is, that he might have a *double portion of the spirit*, in *comparison of the other Prophets*, or rather the *Sons of the Prophets*; amongst whom he obtained the place of an *elder Brother*, and therefore prayeth for the *right of primogeniture*: so that we are not to understand him as if he did ambitiously desire a greater measure of the spirit than rested upon his *Master*, but that he desired to excel the other *remaining Prophets*, unto whom afterward he became a *Father*. The (f) *Hebrew* phrase is in both places the same.

(d) Τῶν δῶρων ἃ ἔπεμψε Ἄβραμος γάμου ἕνεκα τῇ Κατούρᾳ. Nicol. Damascen. ex Excerpt. Constantin. Suid. in Ἄβραμος. D. Kimchi in 2 Sam. 5. 13.

(e) γαμετὴ γυνή.

(f) מִשְׁנֶה לְבָנָיו

Secondly, In their *betrothing* we are to consider, 1. The *distance of time* between the *espousals*, and the *consummation* of their marriage, which some have conceited to have been a *full year*, at least *ten moneths*, and this they observe from *Rebecca* her Brother and Mothers

ther's answer unto *Abrahams* Servant, desiring that the Maid might not depart presently, but remain after the espousals at least *ten dayes*, Gen. 24. 55. which text they interpret (g) *ten moneths*, understanding thereby that which elsewhere is phrased (h) *an year of dayes*, Gen. 41. 1. But if we should yield to this interpretation (although our *English*, *a leash ten dayes*, is more agreeable unto the *Septuagint*, and the *Original*) yet it followeth not, that this time was prayed for the fulfilling of any prescribed distance between the Espousals and the Marriage; but rather it implyeth the tender affection of the Mother towards her Daughter, as being loath so sodainly to part with her. Notwithstanding it is not unlikely, that there was a competent distance of time between the *first assenting* and the *consummation of the Marriage*, though not *prescribed*, or *limited to any set number of dayes, weeks, or moneths*. The *second* thing considerable in their betrothing, is to inquire the *manner of their Contracting*, which might be done in *three* wayes: 1. (i) *By a piece of mony*. 2. *By writing*. 3. *By copulation*, and all these *in the presence of witnesses*. *By a piece of mony*, though it were but a farthing, or the worth thereof, as which time the man used this, or the like form of words (k) *Lo thou art betrothed unto me*. And he gave her the money before witnesses. *By bill*, and then he wrote the like form of words, *Be thou betrothed unto me*, which he gave her before witnesses, and it was written with her name in it, else it was no betrothing. *By copulation*, and then he said likewise, *Lo thou shalt be betrothed unto me by copulation*, and so he was united unto her before two witnesses, after which copulation she was his betrothed Wife. If he lay with her by way of *fornication*, and not by the *name of betrothing*,

g Oskelos, & R. Salomon.

h ימים שנתים

Duorum annorum dierum.

חדשים

i ככסף או כשטר או כביאה

Mischnajoth. fol. 124.

מקודשת לי הרי את Maimonid. in Ishoth. c. 3. hal. 1.

or if it were by *themselves*, without the *fore-acquainting of witnesses*; it was *no betrothing*: how-ever, he might not lie with her the second time, before the Marriage was accomplished. And though the *betrothing* might be *any of these three ways*, yet usually it was by a *piece of money*; and if they would, they might do it by *writing*: but *betrothing by copulation* was forbidden by the wise men of *Israel*, and who so did it, was chastised with rods; howbeit, the betrothing stood in force. These solemnities in *betrothing*, were performed by the man and woman, under a tent or Canopy made for the purpose, called in their language (*l*) *Chuppa*, *a Tabernacle*, or *Tent*: to this the *Psalmist* alludeth, *Psal.* 19. 4, 5. *In them hath he set a Tabernacle for the Sun, which is a Bridegroom coming out of his Chamber, rejoyceth as a strong man to run a race.*

(*l*) חופה *Alia Thisbi.*

Thirdly, The Rites and Ceremonies of their Marriage were performed in the Assembly of *ten men at least*, with blessings and thanksgivings unto *God*, whence the house it self was called (*m*) *Beth-Hillulu*, the *House of praise*, and their *Marriage-song* (*n*) *Hillulim*, *praises*. The *Bridegroom's intimate friends*, which accompanied him, and sung this *Epithalamium* or *Marriage-song*, were termed בני חופה *Children of the Bride-chamber*, *Matt.* 9. 15. Such I conceive those *thirty companions* to have been, which *Samson* associated to himself, *Judg.* 14. 11. *The form of this praise or blessing*, is at large described by *Genebrard*, and the summe thereof is this: The chief of these companions taketh a cup, and blesseth it, *Blessed art thou, O Lord our God, the King of the world, which createst the fruit of the vine.* Afterward then he saith; *Blessed be the Lord our God, the King of the world, who hath created man after his*

own image, according to the image of his own likeness, and hath thereby prepared unto himself an everlasting building, blessed be thou O Lord, who hast created him. Then followeth again; Blessed are thou, O Lord our God, who hast created joy and gladness, the bridegroom and the Bride, charity and brotherly love, rejoycing and pleasure, peace and society: I beseech thee, O Lord, let there suddenly be heard in the Cities of Judah, and the Streets of Jerusalem, the voice of joy and gladness, the voice of the Bridegroom and the Bride, the voice of exaltation in the Bride-chamber it self after their feast, and children sweeter than the sweetness of a song: and this being ended, he drinketh to the married couple.

This custom of *praising God* at such times was not needless, or superfluous; for the *fruit of the womb* was expected as a *special blessing from God*, and so acknowledged by them in that saying, That *four keyes* were in the hand of him, who was the *Lord* of the whole world, which were committed neither to *Angel*, nor *Seraphim*; namely, (o) *Clavis pluviæ, clavis cibationis, clavis sepulchrorum, & clavis sterilitatis.* Concerning the *key of rain*, thus speaketh the Scripture; *The Lord will open to thee his good treasure*, Deut. 28. Concerning the *key of food*, *Thou openest thy hands*, Psalm 145. Concerning the *key of the grave*; *When I shall open your Sepulchres*, Ezek. 37. Concerning the *key of barrenness*; *God remembred Rachel, and opened her womb*, Gen. 30. Whereby is intimated, that these four things, *God hath reserved in his own hand and custody*; namely, *Rain, Food, the Raising of our bodies, and the procreation of Children.*

o מפתחות שם
רא מפתוח
פרנסה
מפתוח
קבריא
מפתוח
עקרותא
Targum Hierosol. Gen. 30. 22.

The *time of the Marriage-feast* appeareth clearly to have been *usually* (p) *seven dayes*. *Sampson* continued his *Feast seven dayes*, Jud. 14. 10, 11. And of this *seven*

p Vid. Buxtorf. in Lexic.

days-feast. (q) Divines do understand that speech of *Laban* unto *Jacob*, concerning *Leah*: *Fulfil her week*, and we will also give thee this, *Gen.* 29. 27. In which speech, it is thought that *Laban* did desire *Jacob*, not to reject and turn away *Leah*, but to confirm the present marriage, by fulfilling the *usual days of her marriage Feast*. From this custom, together with the practice of *Joseph*, mourning seven days for his Father, *Gen.* 1. 10. arose that usual Proverb among the *Jews*; *Septem ad convivium, septem ad luctum*. The chief Governor of the Feast was called (r) *Baal-mischeh*, which name is fitly expressed by being called the (s) *Ruler of the Feast*, *Joh.* 2. 9. The *modern Jews* in *Italy*, when they invite any to a *Marriage-feast*, use this form of words: *Such a one, or such a one, entreateth you to credit his Daughter's Marriage, with your presence at the Feast*, &c. Then he which is invited, replieth, (t) *Mazal tob*: which some interpret to be the wishing of *good luck* in general; but I rather think, that hereby was wished to the married parties, *a special blessing in the procreation of children*: whence the *Wedding ring*, given unto the Bride-wife, had (u) this inscription or posie, *Mazal tob*; and the *Hebrews* called the *Planet Jupiter*, *Mazal*, whose influence they thought to be of great efficacy and force for generation: but in truth, *Mazal* signifieth any other Planet or Star in the heaven, according to that *Hebrew* Proverb; (x) *There is no herb in the earth, which hath not a Mazal, or Star in the firmament answering it, and striking it, saying, Grow.* Now *tob* signifieth *good*, so that the phrase soundeth as much as, *Be it done in a good hour*, or *under a good Planet*.

At the time of the Marriage also, the man gave his Wife a *Dowry-Bill*, which the *Scrivener wrote*, and the Bridegroom

q *Augustin. quæst. super Gen. 28.*

r בעל משתה

s Ἀρχιτρίκλινος.

t מזל טוב

Stuckius de conviv. Lib. 2. c. 3.

u *Munster. Talm. Lex.*

x *Non est illa herba in terra, cui non sit Mazal in firmamento, & ferit ipsum ut Mazal, & dicit ei, Cresce.*

Bridegroom paid for, whereby he endowed his Spouse, if she were a *Virgin*, with two hundred denerii (that is, fifty shekels); and if she had been married before, with an hundred denerii (that is, twenty five shekels) and this was called the *root* or *principal of the Dowry*: the *Dowry* might not be less, but more, so much as he would, though it were to a talent of gold. There is mention of a *Contract* between *Tobias* and *Sarra*; and that was performed, *not by a Scrivener*, but by *Raguel*, the womans Father; where we may observe, that before the writing of this Bill, there was a *giving of the Woman unto her Husband*. The form of words there used is, *Behold, take her after the law of Moses, Tobit* 7. 16. A copy of this Dowry-bill is taken by *Bertram*, out of the *Babylon Talmud*. The words thereof are thus; (y) *Upon the sixth day of the week, the 4th of the month Sivan, in the year five thousand two hundred fifty four of the Creation of the world, according to the computation which we use here at Mafilia, a City which is situate near the sea shore; the Bridegroom Rabbi Moses, the Son of Rabbi Jehuda, said unto the Bridewife Clarona, the Daughter of Rabbi David, the Son of Rabbi Moses a Citizen of Lisbon; Be unto me a Wife according to the Law of Moses and Israel; and I, according to the word of God, will worship, honour, maintain, and govern thee, according to the manner of the Husbands among the Jews, which do worship, honour, maintain, and govern their Wives faithfully; I also do bestow upon thee the Dowry of thy virginity, two hundred denerii in silver, which belong unto thee by the Law; and moreover, thy food, thy apparel, and sufficient necessaries, as likewise the knowledge of thee, according to the custom of the whole earth.* Th *Clarona* the *Virgin* rested, and became a *Wife* to

(y) Talmud. Rabbi David. Grammatic. Chald. p. 383.

Rabbi Moſes, the Son of *Jehuda* the Bridegroom.

After the Marriage was finiſhed, then the Wife might challenge from her Husband three things as debt. 1. *Food.* 2. *Apparel.* 3. *Cohabitation*, or *the right of the bed*; which they note from *Exod.* 21. 10. where it is ſaid, If he take him another Wife, *her food, her raiment, and her duty of marriage ſhall he not diminiſh.* And unto this the *Apoſtle* alludeth, calling it, *Due benevolence*, 1 *Cor.* 7. 3.

The Wife, when ſhe was firſt preſented unto her Husband, covered her head with a *Veil*, in token of *ſubjection*. *Rebecca* took a *Veil*, and covered her ſelf, *Gen.* 24. 65. and for this cauſe (namely in *ſign of ſubjection*) ought the woman to have power on her head, 1 *Corinth.* 11. 10. where, by *power* the *Apoſtle* underſtandeth a *Veil*. Do any ask the queſtion, why he ſhould denote this *Veil* by the name of *power*, eſpecially ſeeing it was in *token of ſubjection*? The *Apoſtle* being an *Hebrew* of the *Hebrews*, might have reſpect unto the *Hebrew* word (z) *Radid*, ſignifying a *Veil*, which cometh from the root *Radad*, to *bear rule and authority*, and ſo might uſe the *Greek* word ſignifying (a) *power*, in the ſame ſenſe as the *Hebrews* did. And in truth, what is this *ſubjection* to the Husband, but a kind of *power* and *protection* derived unto the *Wife*, in compariſon of her former ſtate, being a *Virgin*? and therefore in caſe her Husband was jealous of her, amongſt other tokens of ſorrow, ſhe was commanded to ſtand at her trial with her (b) *head uncovered*, *Numb.* 5. 18. intimating thereby, that if ſhe could not then clear her ſelf, ſhe was from thenceforward deprived of all *power*, which heretofore ſhe enjoyed by the means of her Husband.

(z) רדיד *Solomon muſſaris*, 2 *verſio* רדיד *Subjicit.* a. Ejusdem.

(b) טבלא ורדיד *Sine Radid. deb Ipsius Sic ego interpretor verba Maimon. in Sota. c. 3. ſect. 8.*

After

After the Marriage was finished, sometimes there was permitted a *Bill of divorce*; this the *Hebrews* called (c) *Sepher Kerithuth*, *a Bill of cutting off*, because the woman is by this means *cut off from her husbands family*. (d) *Ten things* were thought requisite as the *root* and foundation of a *divorce*. 1. *That a man put her not away but of his own will.* 2. *That he put her away by writing, not by any other thing.* 3. *That the matter of the writing be to divorce her, and put her away out of her possession.* 4. *That the matter of that divorcement be between him and her.* 5. *That it be written by her name.* 6. *That there be no action wanting after the writing thereof, save the delivery of it to her.* 7. *That he give it unto her.* 8. *That he give it her before witnesses.* 9. *That he give it her by the law of Divorces.* 10. *That it be the Husband or his Deputy, that delivereth it unto her.* The form or copy of this *Bill of divorcement was*, as it followeth. (e) *Upon such a day of the week, such and such of the month N. such or such an year of the creation of the world, according to the computation which we use here in this City N. situate neer the river N. that I of the Country of N. the Son of Rabbi N. of the Country of N. But now I dwelling in such or such a place, neer such or such a river, have desired of mine own free will, without any coaction, and have divorced, dismissed, and cast out thee, thee I say, thee my wife N. of the Country of N. the Daughter of Rabbi N. dwelling in such or such a Country, or dwelling now in such or such a place, situate neer to such or such a river, which hast been my wife heretofore; but now I do divorce thee, dismiss thee, and cast thee out, that thou mayst be free, and have the rule of thy self, to depart and to marry with any other man, whom thou wilt; and let no man be refused by thee for me, from this day forward for ever. Thus be thou lawful for any man: and this shall be to thee from me, a Bill of*

c ספר כריתות *Grace Buxtorf. disputa.*

d *Maimon. de divort. c. 1. §. 1.*

e *Hæc forma reperitur apud Mastem. Koufusium, fol. 133. Aliud exemplar ibidem habeatur. It. in Mose Ægyptio part. 2. f. 59. unde desumpta est hæc testium subscriptio quam apposuimus.*

of Separation, a Bill of divorce, and a Letter of dismission. according to the Law of Moses and Israel.

N. the son of N. witness.
N. the son of N. witness.

This Bill was written by a (f) Scribe, or publick Notary. And (g) furthermore, a woman being divorced, or otherwise a Widow, it was not lawful for her to marry again, till she had tarried ninety days, besides the day of her divorce, or of her Husbands death, and her last espousals; to the end that she might be known whether she were with child or no, and that there might be proofs whether it were the seed of her first Husband or of the second.

f Solomon. Iarchi Hist. cap. 1. 10.
g Maimon. de divort. ca. 11. §. 18.

It was a common custom among the Romans, about the time of our Saviours birth, even for the women to divorce their Husbands, and to marry again at their pleasure. Of this, Heathen Authors speak.

——Sic fiunt octo mariti
Quinque per autumnos.
Juvenal Satyr. 6. vers. 223.

Et nubet decimo jam Thelesina viro.
Martial, lib. 8.

(h) Non consulum sed maritorum numero annos suos computant, &c. The Bill tendred by the woman was termed (i) βιβλιον αποστασιου, Letters of forsaking, not letters of cutting off, or putting away. This same practice was in use also among the Hebrews. Hence it is that saying of our Saviour, If a woman shall put away her husband, and be married to another, &c. Mark 10. 10. Now although at that time humane Laws forbad no marriages renewed with others upon such divorces; yet Gods Law condemned both such divorces and such Marriages: and before God, persons marrying after such divorcements, were

h Senec. de benef. 16.
i Plutarch. in Alcibiad.

were reputed *digamits*, that is, to have *two Husbands*, *or two Wives*. For this reason, a *Minister* above others is commanded to be [illegible] *The husband of one wife*, 1 Tim. 3. 2. And the *woman* she is commanded to be [illegible] *the wife of one husband*, 1 Tim. 5. 9. In which texts, *second Marriages* (in case of the Husband's or Wives death) are no more forbidden, than the Poet forbad them in the like Phrase.

Unico gaudens mulier marito
Horat. carmen. 3. 14.

Note in the last place, that among the Jews the Bride-woman also brought a *Dowry* to her Husband; it was sometimes *more*, sometimes *less*; it was called by the (k) *Rabbines* [illegible] *Nedunia*. *Raguel gave unto his Daughter Sara, half his goods, servants, and cattel, and money*, Tob. 10. 10.

(k) Elias Thisbite. In Solem Iarchi Gen. 31. 15.

CHAP. V.

Of their Burials.

AT the time of a mans death, before his *Burial*, many Ceremonies were observed. *First*, the next of the kin closed the eyes of the deceased body, *Joseph shall put his hands upon thine eyes*, Gen. 46. 4. This was likewise practised both by the *Romans* and the *Grecians*.

Ille meos oculos comprimet, ille tuos. Ovid.
[illegible] Homer. Iliad. 11.

Secondly, they *washed* the body being dead. *Tabitha died, and when they had washed her, they laid her up in an upper Chamber*, Act. 9. 37. The *Baptization* or *washing* at such a time, was threefold. The *first*, was [illegible] Eccles. 34. 26. *a washing from the pollution con-*

tracted

washed by the touch of a dead carkass) so that if haply any ignorantly and unawares became thus unclean, then was he by a kind of *washing* to be made clean again. The *second* was [illegible] *Baptization*, or *washing of the whole corps to self*. Thus *Tabitha* was washed; neither is the word [illegible] unusually applied to *common washings*; as *Mark* 7. 4. we read of the *washings of Cups, Pots, Vessels, Tables*; The *Greek* is [illegible]. The *first* of these washings, was proper to the *Jews*: the *second*, in use with *Jews* (a) *Christians*, and (b) *Heathens*: the *third* (which was [illegible] *A Baptization for the dead*, 1 *Cor.* 15. 9.) proper to some *misled Christians*. It may be demanded what manner of *Baptism* this was. With submission of my judgment, I understand this place with (c) Saint *Ambrose* of a *Sacramental washing*, applied unto some living man in the name and behalf of his friend dying without *Baptism*, out of a superstitious conceit, that the *Sacrament* thus conferred to one alive, in the name of the deceased, might be available for the other dying *unbaptized*. As if the *Apostle* did wound those superstitious *Corinthians* with their own quils, and proove the resurrection of the dead from their own erroneous practice; telling them, in effect, that their superstitious custom of *Baptizing* the living for the dead, were vain and boorlesh, if there were no resurrection. And therefore the *Apostle* useth an emphatical *distinction of the persons*, in the next immediate verse, saying; Why are *we* also in jeopardy every hour? He inferreth the resurrection by force of a *double* argument, the *first*, drawn from *their* superstitious *Baptization* for the dead: the *second*, from the hourly jeopardy and peril wherein we, that is, himself and other *Christians* are. So that as that *Father*

a *Tertullian. Apolog. cap.* 47. *li. Eusseb. hist. lib.* 7. *cap.* 17.

b *Cur ossuaria lavant frigentis & nudi gunt, Virg. lib.* 6. *Eneid.*

c *Ambros.* 1 *Cor.* 16. 29.

ther meteth, the *Apostle* doth not hereby *approve* their doing, but *evinceth* their hope of the resurrection from their own practice, though erroneous. That there was (*d*) *Vicarium tale baptisma* (as *Tertullian* calleth it) in use among the *Marcionites*, is evident, yea, amongst the (*e*) *Corinthians* also: The manner thereof is thus described; (*f*) *When any Catechumenist died, some living person was placed under the bed of the deceased: they came unto the deceased party, and asked him whether he would be baptized? then he replying nothing, The party under the Bed answered for him, saying, that he would be baptized: and thus they baptized him for the dead, as if they acted a play upon the Stage.*

d Tertullian lib. de resurrect. carnis. e Epiphan. de Cerinthianis haeres. 28. Chrysost. 1 Cor. 15.

The *third* Ceremony used by the *Jews* towards the dead party, was the *embalming* of the Corps, which for the main thereof, it is probable they learned from the *Egyptians*; for we find *Joseph* to be the *first* that practised it, *Gen.* 50. 2. The *Egyptian*-manner of *embalming* was thus: (*g*) *They took out the bowels of the dead, they cleansed them and washed them with the wine of Dates, and after that again with Odors; then filled they the bowels with pure Mirrh beaten, and Cassia, and other Odors (except Frankincense) and sewed them up. After this, they seasoned the Corps hidden in Nitre seventy daies, not longer: after seventy dayes they washed the Corps, and wrapped it in fine linnen cloth gummed, which gum the Egyptians often used instead of glew.* The *Greeks* termed it ταριχευειν. And the use thereof was for the *preservation* of the body, that it might not putrifie, and therefore when the Funeral Obsequies were not long delayed, they used *another kind of embalming*, namely, an external and outward application of Spices and Odors, without the unbowelling of the Corps. This the *Greeks* termed (*b*) ταριχευειν. This was used

g Herodot. Euterp.

Vossius proves ταριχευειν in scripture, late signifies, ad desiccandum pertinere ad trumpet similitudinem. Isa. 13. for ταριχευειν, Gen. 50. 26. ויחנט and in Hebrew. חנוט Aromatibus condiri;

used toward our *Saviour Christ*, John 19. 40.

Sometimes they did use to *burn the Corps*, preserving only the bones in some Urn or Pitcher, *Amos* 6. 10. but commonly they interred the whole Body, and buried it in the earth. The ancient *Jews*, if they received not any from their Ancestors, then would they purchase a *Burial place* themselves, for the burial of them and their Family. The form of that place was thus; It was a *Vault* hewed out in a *Rock*, (i) six cubits long, and four broad, in which eight other Cells or lesser holes (or as some say thirteen) were made, as so many distinct receptacles, or *Tombs*, for the dead bodies to be laid in: As often as they buried any, they were wont to *role a great stone to the mouth of the Cave*. The *Cave* or *Vault* it self they termed from the act of burial, (k) *Kebor*, which signifieth a *place of burial*, or, from its form, (l) *Maarara*, a *Den* or *Grave*. The several *Cells* or Receptacles in which the body was laid, they called (m) *Arcim*, *Graves*, *Tombs*; and the *Stone* they named (n) *Golel*, a *Rolling-stone*. This giveth great light to that in the *Gospel*, *Joseph* took the body of *Christ*, and wrapped it in a clean linnen cloth, and put it in his new *Tomb*, which he had hewn out in a rock, and *rolled a great stone to the dore of the Sepulchre*, *Mat.* 27. 59. 60. These *Caves* or *Vaults* the wealthier sort would *paint*, *garnish*, or *beautifie* at the mouth or entrance of them: hence cometh that phrase, *Sepulchra dealbata*, *painted Tombs*. As often as they had occasion to mention or speak of any friend deceased, they used that in the *Proverbs*, *The memory of the just is blessed*, Prov. 10. 7. Hence the *Rabbies* in their quotations of any worthy Author deceased, usually subjoyn this honourable commemoration, (o) *Benedictæ memoriæ*, *Of such or such a one of blessed memory*.

(i) וירא יוסי על שש
Talmud. Sedar Nezik. in Bamab. abra. c. 9.

(k) קבר

(l) מערת

(m) ארונות

(n) גלל

(o) לברכה
Memoria ejus sit in benedictione.

But

But their usual Epitaph or inscription upon their Sepulchers, was, (p) *Let his soul be bound up in the Garden of Eden, or in the bundle of the living, Amen, Amen, Amen, Selah.*

The latter *Jews* have been strangely conceited concerning the place of Burials, and are perswaded, that if an *Israelite* be buried in any strange Country out of the promised Land, he shall not be partaker so much as of resurrection, except the *Lord* vouchsafe to make him *hollow passages* under the earth, thorow which his body by a continual volutation and rolling, may be brought into the Land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his Son *Joseph*, that he should not bury him in the Land of *Egypt*, but in *Canaan*. (q) For which charge they assigne three reasons. *First*, because he foresaw by the spirit of Prophesie, that the dust of that Land should afterward be turned into lice. *Secondly*, because those who died out of the *Holy Land*, should not rise again without a painfull rolling and tumbling of their bodies through these hollow passages. *Thirdly*, that the *Egyptians* might not idolatrously worship him.

p נשמתו צרורה בצרור החיים אמן אמן סלה

Shindler בגד

q Salom. Levita Gen. 47. 29.

They made a Feast at their Burials, which is stiled *The bread of men*, *Ezek.* 24. 17. And a *cup of consolation*, *Jere.* 26. 7. because it was administred to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

From these two places last quoted, we may observe that at the Burial of their friends, they used these Ceremonies which follow, some to *testifie*, some to *augment* their grief. 1. *Cutting themselves*, that is, wounding or cutting any part of their body with any kind of Instrument

(r) This

(r) This practice was learned from the *Heathens*, who were wont, not only to ſcratch their faces, but to punch and prick certain parts of their body with a needle, and then cover it over with ink, which they uſed as a ſpecial Ceremony in their ſuperſtitious worſhip, and therefore it is forbid, *Deut.* 14. 1. *Secondly, making themſelves bald*, which was done divers manners of wayes; either by *ſhaving their hair*, or *plucking it off* with their hands, or by *impoiſoned plaiſters to make it fall off.* Other Nations were wont to ſhave off the (ſ) hair of their head, and to offer it in the behalf of the dead: they did ſometimes ſhave their cheeks, ſometimes their eye-lids: and this alſo being an *Heatheniſh* cuſtom, was likewiſe forbidden in *Iſrael*, *Deut.* 14. 1. *Thirdly, going bare-headed*, that they might caſt duſt or aſhes upon their heads, ſignifying thereby, that they were unworthy the *ground on which they went. Fourthly, going bare-footed*, for their greater humiliation. *Fifthly, the covering of their lips*, for that was a ſpecial ſign of ſorrow, and ſhame. *The Seers ſhall be aſhamed, &c.* they ſhall all *cover their lips*, for they have no anſwer of *God*, *Michah* 3. 7. If it be demanded, how they covered their lips? It is thought they did it (t) *by caſting the skirt of their Cloak or Garment over them. Sixthly*, (u) *renting their cloaths. Seventhly, putting ſackcloth about their loyns*, *Gen.* 37. 34. Theſe were general tokens of grief, uſed upon all extraordinary occaſions of ſorrow. Two other there were, more proper to Burials, to augment their grief. *Firſt, Miniſtrels*, who with their ſad tunes inclined the affections of the people to mourning. (x) Of theſe there were *two ſorts*: Some playing on *Pipes*, other ſounding *Trumpets*. At the Funeral of Noble-men, or old men, they uſed a *Trumpet*: At the Funeral of the

r Gentes quæ-dam corpora ſuorum pungi aut nudari, vel aliter incidi, & aperiri ſuper mortuis, quod in cultum accommodum ſuorum ſibi præcipiebat ne ullo pacto facerent populi ſuæ quemadmodum Sacerdotes Ægyptios & dia Syrorum, ait refert Lucius P. Fag. Deut. 14.

s Ungebantur area ſuper ſedans & paſtea pugnabant. Virg. lib. 4. lib 4. Æneid.

t Solitos fuiſſe imponere capiti, Ovid. Met. 3.

u D. Kimchi, & Abenezra Iſa. P. Fag. Levit. 14. 45.

x Feſtus, Polyxena gaſſa, Juvenal Satyr.

x Majores ætatis funera ad tubam proferre ſolebant: minores verò ætatis ad tibias. Servius Æneid. lib. 5.

the common people, or children, they used a (y) pipe. In this respect it is said, *That Jesus when he raised Jairus his daughter, cast out the minstrels, Mat. 9. 23. Secondly,* Women hired to sing at burials for the same purpose, and likewise by outward significations of sorrow, to move the company, and more strongly to affect them. *Call for the Mourning women, &c. and send for skilful women, Jerem. 9. 17.* These the *Romans* called *Praficæ, quia in hoc ipsum præficiæ, Chief or skilful mourners.*

(y) This cui in manus fuerit ea delatori mavult Lap. Phrygio canendi, Slatini, Libicove more sacra. Virg.

CHAP. VI.

Of their Oaths.

THe manner of *Swearing*, was sometimes *by lifting up their hands towards heaven*; *Abraham* said to the *King of Sodom*; *I have lifted up my hand unto the Lord*; that is, *I have sworn*, that I will not take from a thred even to a shoo-latchet, *Gen. 14. 22.* Unto which custome the Psalmist seemeth to allude, *Psal. 106. 26. He lifted up his hand*, that is, *he sware.* Sometimes he that took the oath, *did put his hand under the others thigh*, which administred the oath. We read this manner of administration to have been used by *Abraham*, *Gen. 24. 2.* And *Jacob*, *Gen. 27. 29.* Which ceremony (a) some interpret to be as a *token of subjection*; (b) others as a *mystery of circumcision*, the sign whereof they bore about that place of their body (c) Others more probably think it to be a *mysterious signification of Christ the promised seed*; who was to come out of *Abrahams loins, or thigh*, as the like phrase is used, *Gen. 46. 26. The souls that came out of Jacobs thigh.* Sometimes also the manner of the depo-

a. Abenezra. Gen. 24.

b. Calvinus loc. citat.

c. Aug. quæst. Gen. 24.

ſing, was, *To ſtand before the Altar*, 1 *King.* 8. 31. Which was alſo the cuſtome of the (d) *Athenians*, the (e) *Carthaginians*, and the (f) *Romans*.

The *Object* of a *lawful Oath*, was, and is, *only the Lord*: whence he that took the oath, was ſaid to *confeſſe unto God*. Compare *Eſay* 45. 23. with *Rom.* 14. 11. And the ancient form of impoſing an oath was this, *Give glory to God*, *Joſ.* 7. 19. *John* 9. 24. Now, *God* was glorified by an oath, becauſe thereby there was a ſolemn confeſſion and acknowledgment of *God's omnipreſence*, that he is preſent in every place; of his *omniſcience*, that he knoweth all ſecrets; of his *truth*, that he is *a maintainer of truth*, and *an avenger of falſ-hood*; of his *juſtice*, that he is *willing*; and of his *omnipotency*, that he is *able*, to puniſh thoſe, that by ſwearing ſhall diſhonour him. And as the *object of a lawful oath* was *only God*; So it implyeth, that it was not raſhly or unadviſedly to be undertaken, but by a kind of neceſſity *impoſed*, for the *Hebrew* word נִשְׁבָּע is a Verb-Paſſive, and ſignifieth *to be ſworn*, rather than *to ſwear*.

In corrupter times, they were wont to ſwear *by the* (g) *creatures*; but the *Jews*, chiefly by *Hieruſalem*, *by the Temple*, *by the gold of the Temple*, *by the Altar*, *and the gift on the Altar*. This *gift* in *Hebrew* was termed *Corban*, and it was one of thoſe (h) oaths, which in our *Saviour Chriſts* time the *Scribes* and *Phariſees* accounted principally obligatory. If any ſwore *by the Altar*, it was nothing: but if any ſwore by the *oblation of the Altar*, he was bound to perform it, *Mat.* 23. 18. Yea, although *Gods* law enjoyned honour, and relief towards parents, yet if they had bound themſelves by this *oath Corban*, that they would not help or relieve their parents, they taught they were diſcharged. Whence ſaith the (i) *Talmud*, *Every one ought to honour his Father*

d Alex. ab Alex. lib. 4. c. 10.
e Livius dec. 3. lib. 8. Valer. Max. lib. 2. c. 3.
f Juvenal. Sat. 13.

g Alium, per eum, & caput, inter deos, per Jovem & hoſtiam bellum ſæpiſſime ejuravit. Plin. l. 19. c. 6. Luna Jovem ſolis. Stat. 15.

h Ita ab pueri ſi vero dixerit, ſi vero non dixerit, non tenebitur. Ipſum verbum, per quod jurare ſolent, Corban eſt. Quod eſt munus. Hoc eſt, quicquid habes de meo, munus eſt. Quod ſi dixeris, non dabo patri aut matri, nihil eſt. Matthæi Hieroſolymitani, c. 167.

i Talmud. Hieroſolymit. Treatiſe of oaths, cap. 10.

ther and Mother, except he hath vowed the contrary. And it is evident, that the *Jews* did often, by solemn vows and (k) *oaths, bind themselves that they would never do good to such, or such a man.* We must furthermore know, that usually to their oathes there was an *execration*, or *conditional curse* annexed, which sometimes was expressed, as *If I do not do thus, and thus, then the Lord do so to me, and more also.* 1 Sam. 14. 44. Also 1 King. 20. 10. Sometimes it is *understood*, as, *I have sworn, if I take from a thread to a shoe-latchet Gen.* 14. 22. *then let the Lord do so to me, and more also*; this or the like is *understood*, and maketh the former part of the oath to sound negatively; as if *Abraham* had said, *I have sworn, I will not take from a thread to a shoe-latchet.* In like manner: *Psal.* 95. I have sworn, *If they shall enter into my rest*: that is, *They shall not enter into my rest. Heb.* 3. 18. This helpeth the exposition of that difficult place, *Mat.* 15. 5. which we read, (l) *By the gift that is offered by me, thou mayest have profit*: but if we conceive it thus, according to the form of the *oath Corban*, *By Corban if thou receive any profit by me*; and understand the execration implyed, *Then let God do thus and much more to me*, the sense will be thus; *By Corban, thou shalt receive no profit by me.* This exposition is as agreeable to the scope of the place, as it is to their form of swearing; and plainly sheweth how the *Pharisees*, by their tradition, transgressed the commandment of *God*. For *God* commanded, saying: *Honour thy Father and thy Mother.* But the *Scribes* and *Pharisees* said: Whosoever should say to father or mother, seeking relief, *By Corban, thou shalt receive no profit from me*, he was discharged.

(k) Num. 30. 2. Deut. 23. 21. Psal. 132. 2. Jer. 44. 25. Act. 23. 12. Mat. 26. 74.

(l) Pro Corban, id quod offertur, quod in templo offertur, vel in templi fiscum, vel in templi usum; quicquid quomodocunque, ut, Siquis quicquam, Mat. 5. 24. & Mat. 23. 18. Est execrationis species, ita sensus erit, Pro Corban, id sit illi profectui. Corbanam, id quis urgeat, quod in sensu illo usurpat, non pro Corban, vel in templi fiscum donum quod dicitur, &c. Vide Drusium hoc Pharisaismo de tribus Alliis, p. 395.

CHAP. VII.

Of their Writings, the Materials, and their Books.

Other say, the (d) Phœnicians: (e) others, the Assyrians: but upon better grounds it is thought, that (f) Moses first taught the use of letters to the Jews, and that the Phœnicians learned them from the Jews, and the Assyrians both the Phœnicians.

In this manner, the matter upon which men wrote, in ancient times was different. Some wrote on *rinds of Trees*; whence *Liber*, signifying originally a *rinde of a Tree*, is now used for a *Book*: (g) some wrote on *Tables*, with a stone instead of a pen: some on *Tables*; thus the Decalogue was written in two tables of stone. Again, Write these things upon a Table, Esai. 30. 8. and, saith the *Septuagint*, in the writing-tables of that time were made of box-Trees. They used not then Pens or Quills, but a certain instrument or Pouch, made of iron or steel, called *Stylus*: it was sharpat one end, for the more convenient in-

denting or carving of the characters; and broad at the other, for the scraping or blotting out what had been written; whence sprung that proverbial speech, (*b*) *Invertere stylum, To unsay what he hath said*, or, *To blot out what he hath written: Scribe stylo hominis, Write with the Pen of man, Esa.* 8. 1. Afterward, before they came to bind up books in manner as now we have them, they wrote in a *Roll of Paper* or Parchment, which sometimes was *ten cubits* broad, and *twenty* long, *Zach.* 5. 2. This they called מגלה *Megilla* in *Hebrew*, from *Galal, to roll*; *Volumen* in *Latine*, in *English* a *Volume*, from *volvo, to roll*. In the *volume of the book* it is written, *Psal.* 40. 7. And *Christ closing* the Book, gave it to the Minister, *Luk.* 4. 20. the word is πτύξας, *Complicans, folding*, or rolling it up. And *vers.* 17. ἀναπτύξας, *Explicans, unfolding*, or opening it. (*i*) These *Volumes* were written not with one entire continued writing, but the writing was distinguished into many *spaces, columns*, or *platforms*, like unto so many *Areæ*: these *platforms*, filled with writing, were instead of so many *pages* in a book: and thus we are to understand that, *Jerem.* 36. 23. When *Jehudi* had read three or four *leaves*, he cut it with the Pen-knife, &c. These *leaves* were nothing else but such *spaces* and *platforms* in the *Roll*. After this manner the *Jews* reserve the Law written in such *Rolls*, and with such *spaces* in their *Synagogues* at this day.

(*b*) *Invertere stylum, To unsay what he hath said*, or, *To blot out what he hath written: Scribe stylo hominis, Write with the Pen of man, Esa.* 8. 1. — h *Erasm. in Adag.*

(*i*) These *Volumes* were written not with one entire continued writing, but the writing was distinguished into many *spaces, columns*, or *platforms*, like unto so many *Areæ*: these *platforms*, filled with writing, were instead of so many *pages* in a book: and thus we are to understand that, *Jerem.* 36. 23. When *Jehudi* had read three or four *leaves*, he cut it with the Pen-knife, &c. — i *Buxtorf. in Instit. epist. Pag.* 4.

It is much controversed, whether the *Jews* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Masorites*. For the understanding of which, it will be needful, *First*, to enquire who the *Masorites* were; *Secondly*, what their work was; and then to deliver, in a proposition, what may be probably thought in this point.

First, concerning the *Masorites*, we are to know, that

מסר *Masar* signifieth *tradere*, to *deliver*: & *Masora*, a *Tradition*, delivered from hand to hand, to posterity without writings, as the *Pythagoreans* and *Druids* were wont to do; but by the figure *Sybecdoche*, it signifieth those *critical notes*, or *Scholions*, written in the margin of the Bible, and those that were the authors of those *critical observations*, were termed *Masorita*, *Masorites*. Concerning these Authors, who they were, there are two opinions. Some (*k*) think that they were certain learned Jews living in the City *Tiberias*; they termed them *Sapientes Tiberiadis*, *The wisemen of Tiberias*. These *wisemen* are thought to have added these *marginal notes* unto the *Hebrew Bibles*, (*l*) sometimes after the finishing of the *Babylon-Talmud*, which was about the year of our *Lord*, 506. This opinion is unlikely for these two reasons: 1. [m] Because we cannot find in histories the continuance of any Colledg or School in *Tiberias* so long, but rather, that *degrees in learning* ceased there, within four hundred years after our *Saviour his birth*. 2. [n] In both *Talmuds*, mention is made of the *Masora*, and the things contained therein. Others therefore more probably say, (*o*) that the *Masorites* were the *Ecclesiastical Senate* or *Counsel*, held by *Esra*, *Haggai*, *Zachary*, *Malachi*, and divers others assembled for the reformation of the Church, after their return from *Babylon*; they are called, *Viri Synagogæ magnæ*. This *Council* continued at least forty years; for, *Simeon the just*, who went out in his *Priestly robes*, to meet and pacifie *Alexander the Great*, coming in hostil manner against *Jerusalem*, (*p*) was the last of that *Council*, and that was above three hundred years before the birth of our *Saviour*. *Esra* was the *President* or chief of this *Council*: he was of such repute among the *Jews*, that they paralled him with *Moses*, saying (*q*) *Digna erat Esra, quod data fuisset*

k Abin Ezra Vid. Buxtorf. comment. Masor. c. 5.

l Elias Levita in præfat. ver. in l. Masoreth hammasoreth.

m Buxtorf. in comment. Masor. c. 8.

n Buxtorf. in comment. Masor. c. 8.

o R. Abrahm. & Gedalia Buxtorf. in comment. Masor. c. 11.

p Pirke Aboth cc. 1.

q Talmud Succah cap. 1. fol. 21.

isset lex per manus ejus Israeli, si non præcessisset eum Moses.

In the second place we are to consider their *work*; what the men of this great *Synagogue*, being the true *Masorites*, did; their work may be reduced to these particulars. 1. When this great *Council* was assembled, they, among whom *Esra* was chief (who was assisted with the inspiration of *Gods Spirit* (*r*)) determined what *Books* were *Canonical*, what *spurious* and *apocryphal*. Secondly, (*s*) the *Authentick* and *Canonical books* were purged by them of all errors crept into the Text in time of their captivity. *Thirdly*, they (*t*) digested the *Old Testament* into *twenty two Books*, according to the number of the *Hebrew Letters*. *Fourthly*, they distinguisht it into great *sections* and *verses*: for though the Law was not so confusedly written, without any space or note of distinction between word and word that it seemed all one *continued verse*, or as the *Kabbalists* speak נחש נחש *Thebu achath, una mora*, until the time of the *Masorites*; yet it was not so distinguisht into *sections* and *verses*, as now we have it. *Fifthly*, They added their censures and *critical observations*, concerning the irregularity of many words in respect of the *vowels* and *accents*. *Sixthly*, they numbred the *verses, words*, and *letters* of every book, to prevent all possibility of corrupting the Text in future times, for now, they say, the gift of Prophecy should cease. *Lastly*, they noted the *different writing*, and *different reading*: for the understanding of which we must know, that in the *Hebrew* text many words are *written* with *more*, many with *fewer letters* than they are pronounced; (*u*) many words *written* in the Text, which are not *pronounced*, &c. In the Margin the difference is expressed, whence the difference in the Text they term כתיב *Cethibh Scriptionem*, the writing; the difference in

r Esdr. 5. in comment. Masor. c. 11.

s Tertullian. l. de habit. mulieb. Chrysost. hom. 8. ad Hebræos. Ireneus adverſ. hæreſ. l. 3. c. 25. Augustin de mirab. sacræ Script. l. 2. circa finem.

t Genebrard. l. 2. Chronol.

u *Sunt alii voces quæ ſcriptæ ſunt in textu, ſed [illegible] Masora.* Rabb. Jarchi

the margin they term up *Kiri, Lectionem*, the Reading: because they do read according to that in the margin.

(4) This difference is thought by some to be a correction of the Bible, according to several copies after their return from *Babylon*. But, that it is of *divine authority*, containing many mysteries known to *Moses* and the *Prophets* successively (though many of them unknown to our age); and that it was not any *correction*, but the difference it self primarily and purposely was intended by the *Prophets*, and holy Penmen of the Scripture; evidently appeareth by the diversity of readings in those Books, which was written by *Haggai, Zacheri, Malachi, Daniel*, and *Esra*. They being the *Authors* of their own Books, needed no *correction* at that time, themselves being *present*; yet in them this *different reading* is used.

(4) *Contra hos disputat Elias Levita in præfat. 3. libri Masoreth hammasoreth.*

In the *third* place, the proposition followeth, namely, *Seeing that the Masorites passed their censure on many words for their irregularity in their vowels and accents*, therefore *The vowels originally were not from the Masorites, but of the same antiquity with their words*; and, in truth, otherwise they had been a *body or carcass without a soul*.

Chap. VIII.

Of the Israels pitching their Tents, and of their Camps.

WHiles the *Israelites* wandred through the Wilderness, their *Church* was a *Tabernacle*, and their *Habitations, Tents*; so that their whole *Camp* might be termed a *movable City*. It was divided into three parts. In the centre or middle of all, was the *Tabernacle* it self, with its *Courts*, this they termed the

Camp

Camp of the Divine Majesty. Next round about, pitcht the *Priests* and *Levites*, to whom the charge of the Tabernacle belonged, (and therefore the nearest adjoyning place of habitation, might be the convenientest for them) this was called the *Camp of Levi.* In the utter parts round about *Levi*, the *twelve Tribes* pitcht their Tents; this they termed the *Camp of Israel.* The *first Camp* resembled a great *Cathedral Church* with its *Church-yard.* The *second*, a priviledged place *about the Church*, as it were for *Colledges* for the habitation of the *Clergie.* The *third*, the *body of a City*, wherein the *Townsmen* or *Laity* dwelt. The form of the whole is probably thought to be *four-square*, (*a*) some say *twelve miles long, and twelve miles broad.*

a Vitell. in Num. 2. 3.

In the Eastern part pitched these three Tribes, *Judah*, *Issachar*, and *Zabulon.* On the South side, *Ruben*, *Simeon*, and *Gad.* On the West, *Ephraim*, *Manasseh*, and *Benjamin.* On the North, *Dan*, *Aser*, and *Naphtali*: and these made up the *outward Camp*, termed the *Camp of Israel.* Between each Tribe, in every one of those four quarters, there were distant places like Streets, where there was buying and selling as in a Market, and Tradesmen in their Shops, in (*b*) manner of a City leading to and fro. This *Camp* is (*c*) thought to be round a *mile distant* from the *Tabernacle*, that is, a *Sabbath dayes journey*, and this is gathered from *Jos.* 3. 4. where the distance between the *People* and the *Ark* is commanded to be *two thousand cubits.*

b Vid. Jos. in Antiq. Judaic. lib. 3. cap. 12. ubi de Tabernaculi structura. *Joseph. l. 3. Antiq. c. 11. p. 97.*

c *Tradunt Hebræi, fines Israelit. extremos fuisse in circuitu Tabernaculi, ut unus quisque interfuris (?) spatium mille passuum, & hoc erat iter Sabbati. P. Fag. Num. 2. 3.*

After this, pitched the *Camp of Levi*: In the Eastern part *Moses*, *Aaron*, and the *Priests*: In the South, the *Coathites*: In the West, the *Gershonites*: In the North, the *Merarites.*

In the *middle* was the *Camp of the Divine Majesty.*

Unto

Unto this *David* alludeth; *God* is in the *middest* of her, she shall not be moved, *Psal.* 46. 5.

After the same manner, the parts of the City *Jerusalem* were distinguished, when the Common-wealth was setled. (*d*) From the *gate of Jerusalem to the mountain of the Temple*, was the *Camp of Israel*; from the *gate of the mountain of the Temple*, to the *gate of the Court* (which was otherwise called *Nicanors gate*) was the *Camp* of *Levi*: from the *gate of the Court*, and forward, was the *Camp of the Divine Majesty*.

d Maimon. in Bethhabhirah cap. 7. sect. 11.

Furthermore we are to know, that the *twelve Tribes* had between them four principal *Banners* or *Standards*, *three Tribes to one Standard*; for which reason the *Church* is said to be terrible as an Army with *Banners*, *Cant.* 6. 4. The *Hebrew* word *Banner*, *Numb.* 2. 2. the *Greek* translateth (*e*) *Order*; and so the *Chaldee* calleth it (*f*) *Tekes* (a word borrowed of the *Greek* τάξις) *order*: Whence the *Apostle* taketh his phrase, Every man in his own *order*, 1 *Cor.* 15. 23.

e Ἀσφαλῶς ἐπίσημον καὶ τάξιν ἔχοντες.

f תגבר עך סך כל דיו quisque juxta ordinem suum secundum familias & domos suas Num.

Every *Banner* was thought to be of *three colours*, (*g*) according to the colours of the precious stones in the Brest-plate, bearing the names of their *Patriarchs*. But this proportion will not hold in all, seeing *Levi* (who is not here among the other *Tribes*) was in the Brest-plate one of the *twelve*; and *Joseph* there graved on the *Beril*, hath here *two Tribes*, *Ephraim* and *Manasses*, unto whom *two colours* cannot be allowed from the Brest-plate.

h Dicunt, in vexillo fuisse insignem hominis; in vex. Iehudah, imaginem leonis; in vexillo Ephraim, imaginem bovis: in vexillo Dan, imaginem aquilæ in P. Fag. Numb. 2. Rhan. Estaibid

Each *Banner* had his several *Motto* or Inscription. In the *first Standard* was written, from *Numb.* 10. 25. *Rise up, Lord, and let thine Enemies be scattered, and let them that hate thee, flee before thee.* (*h*) It is moreover taught by the *Hebrews*, that each *Standard* had a distinct *signe* engraven in it. *Ruben's Standard* had the

image

image of a man: Judah's, the *image of a Lion: Ephraim's* the *image of an Ox*: and *Dan's*, the *image of an Eagle.*

These same *four creatures* are used by *Ezekiel* 1. 10. to describe the (*i*) nature of *Angels*. Every *Cherubim* is said to have *four faces*; the *face of a man*, to shew his understandings; *of a Lion*, to shew his powers; *of an Ox*, to shew his ministratory office; *of an Eagle*, to shew his swiftness in the execution of *God's* will. The same description of *Angels* you may find, *Rev.* 4. 6.

By the same *four*, in the opinion of many of the (*k*) *Fathers* are shadowed forth the *four Evangelists*. The *Man*, shadowed St. *Matthew*; because he beginneth his *Gospel* with the generation of *Christ*, according to his humanity: The *Lion*, St. *Mark*; because he beginneth his *Gospel* from the voice of the *Lion* roaring in the Wilderness, *Vox clamantis in deserto*: The *Ox*, Saint *Luke*; because he beginneth with *Zacharias the Priest*: And the *Eagle*, Saint *John*; who soaring aloft, beginneth with the *Divinity of Christ*.

Thus have we seen how they *pitch* their *Camps*, their *marching* followeth: and here we are to consider: *First*, their *marching in their journeys* through the Wilderness. *Secondly*, their *marching in their Battels*.

Concerning their *marching in their journeys*, they either *moved forward*, or *abode still*, according to the moving or standing of the Cloud, which conducted them: The manner thereof is described, *Numb.* 10. and summarily we may view it thus: When *God* took up the Cloud, *Moses* prayed, and the *Priests* with Trumpets blew an Alarm; then *Judah* the first Standard rose up, with *Issachar* and *Zabulon*, and they *marched foremost*; then followed the *Gershonites* and *Merarites*, bearing the Boards and Coverings of the *Tabernacle*.

i *Angeli ex hoc versu describuntur posse. Sunt enim Spiritus intelligentes ut Homo, potentes ut Leo, ministratorii ut Bos, et celeres ut Aquila Tremel in Ezek.* 1.

k *Hieronym. ad initium sui commentarii in Mat. S. Gregorius homil. 4. in Ezek. ab Hieronymo dissentit D. Augustinus in Matthæo, & Marcus sum in forte Matthæi, Marcum leonem, quia &c. Augustinus de consens. Evangelist. lib. 1. cap. 6.*

Tabernacle in Wagons. The Trumpets ſounded the ſecond alarm; then *Ruben*, *Simeon*, and *Gad* roſe up and *followed the Tabernacle*, and after them went the *Coathites*, in the *midſt* of the *twelve Tribes*, bearing on their ſhoulders the *Ark*, *Candleſtick*, *Table*, *Altar*, and other holy things. At the third alarm, roſe up the *Standard of Ephraim*, *Manaſſes*, and *Benjamin*, and theſe, followed the *Sanctuary*: unto this *David* hath reference, when he prayeth, *Pſal.* 80. 2. *Before Ephraim*, *Benjamin*, and *Manaſſes*, ſtirre up thy ſtrength, and come and ſave us. At the fourth alarm, aroſe the *Standard of Dan*, *Aſher*, and *Naphtali*; and to theſe was committed the care of *gathering* together the lame, feeble, and ſick, and to look that nothing as left behinde: whence they were called the *Gathering-Hoſt*, *Joſh.* 6. 9. Unto this *David* alludeth; When my Father and my Mother forſake me, the *Lord* will *gather* me, *Pſal.* 27. 10.

Concerning their *marching in war*. *Firſt*, the *Prieſts* ſounded the alarm with Trumpets, *Numb.* 10. 9. this they termed (*l*) *Terugnah*. *Secondly*, one *Prieſt* was ſelected out of the reſt, to ſtir up the hearts of the people, and by a kind of hortatory Oration, to encourage them to the war, *Deut.* 20. 2. him they called *Vnctum Belli*, *the annointed of the Battel*. *Thirdly*, they marched on by five and five in battel arrav, *Exod.* 13. 18. ſo the (*m*) original ſignifieth in that place.

In the laſt place we are to conſider how they were to deal in beſieging a Town. For the conceiving whereof, note theſe *two propoſitions*.

1. *They were to offer peace unto all Foreiners*, and *Canaanites*, *Deut.* 20. 10. And this is clearly ſignified, *Joſh.* 11. 19. There was not a City that made peace with the children of *Iſrael*, ſave the *Hivites*, the Inhabitants

(*l*) תקועה clangor. Vox ſonitus. Potest dici quam clangor efficit tuba. תרועה alterum quorum ille ejulabili ejulatu, hic citus crebrique fragor: ille ad revocandos, hic ad accendendos animos ſit. (*m*) עם שים

bitants of Canaan, all other they took in battel. For it was of the Lord to harden their hearts. Yea here Moab and Ammon are excepted, Israel must not strive about peace, Deut. 23. 6.

2. They were to make covenant with none of the seven Nations; Deut. 7. 2. Exod. 23. 32. and 34. 12. With Jerusalem they might, Josh. 9. 7. Peradventure you dwell among us, and how shall we make a covenant with you? not, How shall we make peace with you.

Some may question, What the difference was between making peace, and making a covenant? I answer, twofold: 1. The making of peace was a naked stipulation, or promise mutually made, for the laying aside of all hostile action towards each other, whereby life on both sides might be secured: making a covenant, was a solemn binding of each other, to performance of this mutual promise, by outward Ceremonies of (a) cutting a beast in twain, and passing between the parts thereof, Jer. 34. 18. as if they would say, Thus let it be done to him, and thus let his body be cut in twain, who shall break this Covenant. Secondly, peace was not concluded by the Israelites, but only upon these terms, that the people should become tributary unto them, Deut. 20. 11. The making of a Covenant was upon equal terms, without any condition either of tribute or service, as is gatherable from the Covenant made by Joshua with the Gibeonites, where there is no mention of any condition at all, Josh. 9.

This difference seemeth to me warrantable, and serveth to reconcile many places of Scripture, as where God saith, offer peace to all: and, make a Covenant with none. Secondly, it sheweth the fraud of the Gibeonites to be greater than is commonly conceived, for they sought not peace simply, but a Covenant. Make

a league

(a) Vitulos cum securibus feriebant, &c. ברית כרתו. Scribere. Et ostium sedus quemadmodum apud Latinos, fœdus percutere, dicunt quia victima quæ hostia fiebat ab eo qui fœdus faciebat ictu securis feriebat per consilium, &c. Sic à Jove feriatur is, qui fallitur hoc fœdere, usque hanc percussam feriæ. Livius, Decad. 1. lib. 1 pag. 17.

P 1. W

...ought with us, Josh. 9. 6. Thirdly, it solveth that common objection, made in defence of *unadvised oaths*, to prove them *obligatory*, though *unlawfull*. The argument is framed thus: *The covenant which Joshua made with the Gibeonites unadvisedly, was unlawful: but that was observed by him; and the breach thereof, taken up and shewed the Gibeonites, punished by God, 2 Sam. 21. 1. Therefore, &c.* I say it solveth that objection, because, if we diligently observe *Joshuahs* practice, we shall find *unadvised oaths* to be so farr, and *only so farr binding*, as they agree with *Gods word*. *Gods word* required the *Gibeonites* should have their lives secured, because they accepted *peace*; thus farr therefore the *covenant was still of force*: *Gods word* required, that the *Canaanites*, after the acceptation of peace, should become *tributary*: there, the *covenant was not of force*, and therefore *Joshua* made them *hewers of wood, and drawers of water*, *which is a kind of tribute in the language of the Scriptures*; a tribute of the *Body*, though not of the *Purse*; in which sense the *Egyptian task-masters* are, in the originall, called *tribute-masters*, *Exod.* 1. 11.

CHAP. IX.

Their Measures.

Measures, in use among the *Hebrews*, and so among all other Nations, they are of *two sorts*: some, *Mensuræ applicationis*, *Measures of application*, as a span, a cubit, a yard, and the like. Secondly, *Mensuræ capacitatis*, *Measures of capacity*, as pints, quarts, pecks, bushels, &c. *Measures of application*, mentioned in Scripture, are these that follow; in which that there might be no deceit, the ground of these measures

was

was the breadth of so many, or (b) many barly-corns midle sized, lay'd by one another. *Etsbang, Digitus, a finger, an inch,* (4) It containeth the bredth of six barly-corns, joyned together where they are thickest: though in round reckoning, it goeth for an inch, yet in accurate speaking (b) *four fingers make three inches.* Of this there is mention, *Jerem.* 52. 21.

Palmus, this was two-fold; *Palmus minor*, and *Palmus major.* The lesser containeth the breadth of *four fingers, (i.e.) three inches*: the *Hebrews* term it טפח *Tophach*, the *Greeks* σπιθαμὴ: the greater is termed זרת *Zereth*, by the *Greeks* ἔνδειξ; in *Latin, Spithama, & Dodrans.* It containeth the measure that is between the thumb and the little finger stretcht out, *a span.*

רגל *Pagnam, pes, a foot.* It containeth (c) *twelve inches.*

אמה *Amma, Cubitus, a Cubit.* We shall find in Authors mention of *four kinds of cubits.* 1. *Cubitus communis*, this was the measure from the elbow to the fingers end; it contained a foot and half, *or half a yard*; it is called the *common cubit.* 2. *Cubitus sacer*; *An holy cubit*, this was a full *yard*, containing *two of the common cubits*, as appeareth by comparing, 1 *King.* 7. 15. with 2. *Chro.* 3. 15. In the first place, the pillars are reckoned each of them *eighteen cubits* high: in the second place they are reckoned *five & thirty cubits* high; which together with the basis, being one ordinary *cubit* high, *doubleth the number*, so that the first text, is to be understood of *holy-cubits*: the second of *common-cubits.* 3. *Cubitus regis*, the *Kings-cubit*; this was (c) *three fingers longer than the common cubit*: Whereas the common-cubit is termed *cubitus viri*, the *cubit of a man*, *Deut.* 3. 11. *Onkelos* doth improperly term it *cubitum regis*, the *Kings-cubit.* Lastly, there was *cubitus geometricus*, *a geometrical-cubit*, it contained six

common:

a *Arias Montan. Thubal-Cain.*

b *Quatuor digiti constituunt tres pollices. France. Junius in Ezec.* 40. 5.

c *Quatuor palmos, scil. minores, Pet. Martyr.* 1. *Reg. cap.* 6.

c *Herodot. l.* 2. *in descrip. Babyl.*

d Orig. hom. 2. in Gen. 11. Augustin. de civitat. Dei, lib. 15. cap. 27.

e Epiphan. mens.

f Sex. Julius.

g Theodoret. Procopius. Aben-ezra.

h Procopius in hunc locum.

i Eustath. in Gen. 6.

k Hesychius.

l Suidas.

m Hesychius.

n Suidas.

o Hesychius.

p Suidas.

q Hesychius.

r Suidas.

s Hesychius.

t Suidas.

u Hesychius.

x Suidas.

y Hesychius.

z Suidas.

a Hesychius.

b Suidas.

c Hesychius.

d Suidas.

e Hesychius.

f Suidas.

g Hesychius.

h Suidas.

i Hesychius.

k Suidas.

l Hesychius.

m Suidas.

n Hesychius.

o Suidas.

p Hesychius.

q Suidas.

r Hesychius.

s Suidas.

t Hesychius.

u Suidas.

x Hesychius.

y Suidas.

z Hesychius.

a Suidas.

b Hesychius.

c Suidas.

d Hesychius.

e Suidas.

f Hesychius.

g Suidas.

h Hesychius.

i Suidas

sand paces, but much more among the *Hebrews*. Their word ברה *Barah*, tranſlated often *Milliarium*, properly ſignifieth *A dinner or meal*; and being applyed unto *journeys*, *walks*, or *ways*, it ſignified ſo much ground as uſually is gone, or conveniently may be travelled in half a day *between meal and meal*, or *bait and bait*. The word is read, *Gen.* 35. 16. When there was (כברת הארץ *Cibrath haarets*) *about half a days journey of ground*. The *Greek* in that place hath an uncoth word χαβρὰθ doubtleſs it was made from the *Hebrew Cibrath*, and ſignifieth *half a days journey*.

Their *meaſures of capacity*, termed *Menſuræ capacitatis*, were of *two ſorts*. Some for *dry things*, as corn, ſeeds, &c. Some for *liquid things*, as Wine, Oyl, &c. In both, that there might be a juſt proportion obſerved; all their meaſures were defined by a ſet number of *hen-egg-ſhels of a middle ſize*.

In my paralleling of them with our meaſures, where I ſpeak of *Buſhels*, *Half-Buſhels*, *Pecks* &c. I am to be underſtood according to *Winchester meaſure*, as we phraſe it; ſuch a buſhel contained *eight gallons*. Where I ſpeak of *Gallons*, *Pottles*, *Quarts*, &c. I am to be underſtood according to our *Ale-meaſure*, thereby I avoid fractions of number.

קב *Kab*, *Kabus*, *A Kab*. (*a*) This contained *twenty four eggs*: It held proportion with our *Quart*. The leaſt meaſure mentioned in Scripture, is the *fourth part of a Kab*, 2 *King.* 6. 25. The famine in *Samaria* was ſo great, that a *fourth part of a Kab of dove's dung* was ſold for five pieces of ſilver. The *Rabbins* have a Proverb, That (*b*) *ten Kabs of ſpeech deſcended into the world, and the woman took away nine of them.*

a *Arias. Montan. Thubal. Cain.*

עשרה קבין שירדו לעולם ישעורנס- לך נשים *vid. Buxtorf. Lexicon* קוב *&* אלף *pe-* l *cog. theol. lib.* 2. *c.* 5. *p.* 588.

עומר *Omer*. It contained (*c*) *one Kab & an half*, & *a fifth part of a Kab*, that is, *three pints and an half pint*,

Joseph. Antiq. lib. 3. cap. 8. Philo de vita Mosis, lib. 3. Pagn. in Thesaur. f. 196.

d Hieron. Epitaph. Paulæ. Theodoret. in Ezek.

e Epiphan. de mensur. & ponder. Theodoret.

Exod. 16. 36. Ezek. 45. 14.

Num. 15. 4. Ezek. 4. 5.

Ezek. 45. 14.

Ezek. 45. 11.

Ezek. 45. 14.

Luke 16. 7.

f Hieron. in Ezek. 45. Epiphan. de mensur. & ponder. Theodoret. in Ezek. 45.

g Epiphan. de mensur. & ponder. Theodoret. in Ezek. 45.

h Hieron. in Ezek. 45.

Ezek. 45. 14. The *Latin* Interpreters commonly render it *Cadus*. (*b*) *Hierom.* writing upon *Ezekiel*, renders it

is *Cadus*. *Decimus pars Cori, inquit, in speciebus liquidis vocatur Bathus, sive Cadus.* I sometimes thought there had been some error in the print, namely, *Cadus* put for *Cadus*: But now I find, the *Greeks* to use both κάδος, and κάδος, for this measure, and from the last of these *Greek* words, that ancient *Father* reads it *Cadus*. Sometimes our *English* renders it in general, a *measure*, *Luke* 16. 6. It contained *four gallons and an half.*

All these measures were proper to the *Hebrews*; I find three other mentioned in the *N. T.* taken from other Nations.

ξέστης, *Sextarius.* We *English* it in general, *A Pot*, *Mark.* 7. 4. (i) it was of the same quantity with the *Log*, if we understand it of the *Roman Sextarius*. It was somewhat more, if we understand it of the *Attick Sextarius*; *undecim Attici sextarii æquabant Romanos duodecim.* In probability we are to understand the *Roman* measure; so that it contained *six eggs*, that is, *half a pint.*

(i) Alted. Lex. Theol. p. 561.

χοῖνιξ, *Chœnix, a measure*, *Revel.* 6. 6. It signifieth properly that measure of Corn, which was allowed servants for their maintenance every day. Whence was occasioned that speech of *Pythagoras*; *Super Chœnice non sedendum*; that is, *We must not rest upon the provision which sufficeth for a day, but we must take care for the morrow.* It contained (k) *four Sextarii*, that is, *a quart.*

(k) Budæus de asse lib. 5.

μετρητὴς, *Metretes*, *Joh.* 2. 6. It is translated *A Firkin.* It was a measure in use among the *Athenians*. (l) It was of the same quantity with *Cadus*, and *Cadus* (as before was noted) was equal to the *Hebrew Bath*, so that it contained *four gallons and an half.*

(l) Budæus de asse lib. 5.

Chap. X.

Their Coyns: first of brazen Coyns.

That they might have just *Coyns* and *Weights*, they weighed both them and their Weights by *barly corns*.

אסר *Minutum*, *a Mite*, *Luke* 21.20. *Mark* 12.42. The latter *Hebrews* call it פרוטה *the Syriak* שמינא (*i.*) *Octava* the *eighth part of Assarium.*) (*m*) It weighed *half a barly-corn:* It valued of our money *three parts of one* c.

m פרוטה שמינא משקל חצי שעורה *Maseс Kesuf. fol.* 114. *col.* 4.

קדרנטס *Quadrant*, *a farthing.* It was a *Roman Coyn*, weighed a *grain of barley*; it consisted of *two Mites.* The poor Widdow threw in *two Mites*, *which make a Farthing*, *Mark* 12.42. by consequence it valued of ours c. ½.

אסריון. *Assarius*, *vel Assarium.* It was a *Roman Coyn*, weighing *four grains.* The *Rabbins* call it איסר *Isor*, and say that it containeth (*r*) *eight Mites* Of this we read, *Mat.* 10.29. Are not two Sparrows sold for (an *Assarium*)? our *English* readeth it, for a *Farthing*? It valueth of ours in precise speaking, q^a-q.

r Drusius in Matt. Luc. 12. 59.

Their silver Coyns.

גרה *Gerah.* It was the twentieth part of the Shekel of the Sanctuary; *A Shekel is twenty Gerahs*, *Exod.* 30. 13. It was the least silver Coyn among the *Hebrews*; It valued of ours 1*d. ob.*

אגורה *Agorah.* We englisht it in general, *a piece of silver*, 1 *Sam.* 2.36. But it appeareth by the *Chaldee Paraphrase*, that it is of the same value with *Gerah*, that *Paraphrase* renders both מעה *Adeena*, by the *Greek* they are both rendred ὀβολὸς, the value thereof therefore is 1*d. ob*

קשיטה *Keshita.* The word signifieth a *Lamb*, and is used for a certain *Coyn* among the *Hebrews*: on the one side whereof, the Image of a *Lamb* was stamped: our English reads it in general, *piece of money*. *Jacob* bought a parcel of a Field for an hundred *pieces of money*, Gen. 33. 19. In the original it is for an hundred *Lambs*. But it is apparant, that *Jacob* paid *money*: for St. *Stephen* saith, he bought it for *money*, Acts 7. 16. In the judgment of the *Rabbins*, it was the same that (n) *Obolus*, (o) *twenty of them went to a Shekel*; So that the value thereof was 1 d. ob.

n R. Salom. Gen. 33. 19. R. David in Radic. lit. Levi, hen Gers. Gen. 33. 19.

o Drus ad loca Gen. p. 119.

כסף *Ceseph*, *Argentum*, *Argenteus*, *a piece of silver*: As the *Romans* numbred their sums by *Sesterces*, in so much that *Nummus* is oftentimes put absolutely, to signify the same as *Sestertius*; so the *Hebrew* counted their sums by *Shekels*, and the *Grecians* by *Drachms*. Hence *Argenteus*, *a piece of silver*, being put absolutely in the *Bible*: If mention in that place be of the *Hebrew-coins*, it standeth for a *Shekel*, and valueth 2 s. 6d. if it stand for the *Shekel of the Sanctuary*: If it stand for a *common-Shekel*, then it valueth 1 s. 3d. But if mention be of the *Greek-coins*, as Act. 19. 19. then it signifieth the *Attick Drachma*, which valueth of our money 1 d. ob.

δραχμὴ, *Luke* 15. 8. (p) It was a *quarter of a Shekel*, and thus by consequence it valued of ours, 7 d. ob.

p Brerewood, de Num.

Δίδραχμον, *Didrachmon*, *Matth.* 17. 24. We *english* it *tribute-money*: The *Syriak* readeth (q) *Duo Zuzim*. Now that coin which was termed *Zuz* by the *Hebrews*, was answerable to the *Roman Denier*, whence it appeareth that it valued of ours 1 s. 3d.

q זוזין תרין

στατὴρ, *Stater*. We english it a *piece of money* at large, but it contained precisely *two Didrachma*. For the *tribute-money* to be paid for each person, was *Didrachmum*, as is evident, *Matth.* 17. 24. and this *Stater* was

paid for *Christ*, and *Peter*; the value of it therefore was 2 s. 6d.

This was their *tribute-money*, *Matth.* 22. 19. There were (z) two sorts of Pence in use among them; the common *Penny*, which valued of ours 9d. ob. and the *Penny of the Sanctuary*, which valued 22 3d. For it was answerable to their *Didrachmum*, and of this last we must understand Saint *Matthew* in this place: for their *Tribute-money* was *Didrachmum*, as before hath been noted out of *Mat.* 17. 24. This *Didrachmum*, or *half-Shekel*, was formerly paid by the *Israelites*, (a) every year after they were twenty years old, towards their *Temple*, *Exod.* 30. 13. *Cæsar* by taking away this money from the *Temple*, and changing it into a *Tribute* for his *own Coffers*, did in truth take away from *God* that which was *God's*. Hence in that question propoled unto *Christ*, *Is it lawful to give tribute unto Cæsar, or not? Christ* answereth, *Render unto Cæsar the things that are Cæsar's; and unto God, the things that are God's.*

(b) This very *Tribute* afterward was paid by the *Jews* towards the *Roman Capitol*, by virtue of a Decree made by *Vespasian*.

(z) Trostel. Mat. 22. 19.

(a) Joseph. de bello Lib. 7. cap. 26. 2

שקל רבע

It valued therefore of ours, 7d. ob.

Zuz, It was the (f) *fourth part of a Shekel of silver*;

Mede Tract.

שקל Shekel, Siclus, a Shekel. It was two-fold, *Siclus regius*, *the Kings Shekel*; of common use in buying and selling; it is valued 1s. 3d. And *Siclus Sanctuarii*, *the Shekel of the Sanctuary*; it valued 2s. 6d.

The *Shekel of the Sanctuary* were of *two stamps*. The one was always in use among the *Jews*: the *thirty pieces of silver which Judas received are thought to be thirty Shekels of the Sanctuary*. It had stampt on the one side, the *pot of Manna*, or, as others think, *Aaron's Censer*, or *Incense-Cup*: the inscription on this side was

שקל

שקל ישראל *Shekel Iſrael*, *The ſhekel of Iſrael*: on the reverſe-ſide was ſtampt *Aarons Rod, budding*; with this inſcription about the Coin, ירושלים הקדושה *Jeruſchalaim hakeduſcha*. After the comming of our *Saviour*, the *Jews* which were converted to the *Chriſtian faith*, (*t*) changed their *Shekel*, and on the firſt ſide ſtampt the *Image of Chriſt with* יש at the mouth of the Image, and ו in the pole, which three letters made his name *Jeſu*. On the reverſe-ſide there was no picture, but the whole rundle was filled with this inſcription, מאיר משיחמלך באנשלום עשרם חי (*i.*) *Meſſias rex venit cum pace, & lux de homine ſacta eſt vita.* In ſome Coyns, for the latter clauſe of that inſcription is read, אדם עשרי אלהיב (*i.e.*) *Deus homo eſt factus.*

The *Kings Shekel* in *David* and *Solomons* time, had ſtampt on the one ſide, a kind of Tower ſtanding between ירו and סלם and underneath was עיר הקדש The whole inſcription was *Jeruſalem, urbs ſanctitatis*: On the reverſe ſide, the rundle was filled with this *Hebrew* דוד חמלך ובנו שלמה המכך (*i.e.*) *David rex, & filius ejus Salomon rex.*

The *Shekel* again was divided into leſſer *Coyns*, which had their denomination from the parts thereof. Thus we read of the *half-Shekel*, *Exod.* 30.13. The *third part of a Shekel*, *Nehem.* 10.32. *The quarter of a Shekel*, 1 *Sam.* 9.8.

Their gold Coins.

זהב *Zahab.* The *Engliſh* reads it, *A piece of gold*, 2 *King.* 5.5. By it is meant, that which elſe where is called *Siclus auri*, *a Shekel of gold*, 1 *Chron.* 21.25. Hence the one thouſand ſeven hundred *pieces of gold* mentioned, *Judg.* 8.36. The *Greek* renders 1700. (*u*) *Shekels of gold.* (*x*) The weight of this Coyn was two *Attick drams*, the value 15 *ſhillings*.

אדרכן *Adarcon*, of this we read, *Eſra* 8.27. It was alſo

is called דרכמון *Drackmon*, of which we read, *Esra.* 2. 69. Both these names seem to denote the same coyn; if not, yet both were of the same weight. The *Greek* interpreters them both by δραχμὴ, and our *English* accordingly renders both, *A dram*: which must be understood of the *drams* in use among the *Hebrews*, *weighing* two *Attick drams*. From the *Greek* δραχμὴ, *Drackmon* seemeth to have had its name. (3) He conjectureth not amiss, who thinketh that *Adarchon* was so called, *quasi Dariccon*, which was a certain *coin* of *Gold* in use among the *Persians*, and from *King Darius* (whose image one side thereof bore) was named *Daricon*, and א among the *Chaldeans* is often *prefixed* before a word, as ה is among the *Hebrews*. The value of this coyn was of ours, 15 *shillings*.

3 Brerewood de numm.

Their Sums

Their *Sums* were מנה *Maneh*, מנא, *Mina*, *a Pound*. In *gold* it weighed *one hundred shekels*. This appeareth by comparing these texts, 1 *King.* 10. 17. *Tres* מנים *Manim*, *Three pound* of gold went to one shield. Now we read, 2 *Chr.* 9. 16. *Three hundred shekel* of gold went to one sheild. The name *Shekels* is not expressed in the original, but necessarily understood, as appeareth in that which was spoken of *Zahab*. For, it a received rule, that, in *Scripture*, *Aurum* being put with a *numeral*, signifieth so many *Shekels of gold*: and so, *Argentum* in like manner. The weight thereof then being 1000 *shekels*, it followeth, that the value was 75 l. In *silver* their *Maneh* weighed *sixty shekels*, *Ezek.* 45. 12. so that it valued 7 l. 10 s. Note that (4) *Sheindler* was deceived, in saying that the price or value of the *Maneh*, was changed in *Ezekiels* time, because it then valued 60 *shekels*: For, the difference is not between the sacred and profane *Maneh*, as *Sheindler* conceived it; between the *Maneh* of gold, which was valued at an hundred

4 Sheindler in מנה

dred *shekels* always, & the *Maneh of silver* which weighed 60. *shekels*, according to the fore-quoted place in *Ezek.*

The second sum was ככר *Cicar*, *Talentum*, *A Talent*, This if it were of *silver*, it contained in weight 3000 *shekels*. For those two verses being compared together, *Exod.* 38.25,26. sheweth *that six hundred thousand men* payed every man *half a shekel*, the whole sum amounted to an *hundred talents*; whence it followeth, that a *Talent of silver* amongst the *Hebrews* was 375l. But a *Talent of gold* (the proportion of gold to silver being observed) was twelve times as much, so that it valued of ours 4500l.

In this tract of their Coins, we are to know *three things*. First, that as the *Romans* in the former *ages*, used *Æs grave*, *Bullion money*, unstampt, which in the Mass or *Billet* they weighed out in their payments; and afterward *Æs signatum*, *coined metals*: So the *Hebrews*, though *at last* they used *coyned money*; yet at *first* they *weighed their money uncoyned*; *Abraham weighed to Ephron the silver*, *Gen.* 23.16. Hence the *Shekel* had its name from שקל *Shakal*, *ponderare*, *librare*, *to weigh*, or *put in the Ballance*. Secondly, *as the coyned shekel was twofold*; one for the use of the *Sanctuary*, the *other* for the use of the *Common-wealth*, and that of the *Sanctuary* was double the *price* of the *other*: So the *weight of the shekel is to be* distinguisht after the same manner; The *shekel of the Sanctuary weighed half an ounce Troy weight*; the *common shekel weighed a quarter of an ounce*. For *example*, *Goliahs spears-head weighed six hundred shekels of the Sanctuary*, 1 *Sam.* 17.7. that is, *twenty five pound weight*: *Absolons hair weighed two hundred shekels after the Kings weight*, 2 *Sam.* 14.26. that is, *four pound weight*, *and two ounces*. Yea the sums which I have reckoned only *according to the Sanctuary*, in common use *according to the Kings weight*, they abate half their value.

3. The

3. The leſſer *coins* were in general termed [illegible], or in the ſingular number [illegible], *Joh.* 2. 15. The *word* ſignifieth properly a ſmall quantity or little *piece* of metal, ſuch as may be clipt off from coyns. *Upon the firſt of the moneth Adar, Proclamation was made throughout Iſrael, that the people ſhould provide their half-ſhekels, which were yearly toward the ſervice of the Temple; according to the commandement of God, Exod.* 30. 13. (b) On the 25. of *Adar*, then they brought *Tables* into the *Temple* (that is, into the *outward court*, where the people ſtood.) On theſe *Tables* lay theſe [illegible], or *leſſer coyns*, to furniſh thoſe who wanted *half-ſhekels* for their *offerings*, *or that wanted leſſer pieces of money*, in their payment for *oxen*, *ſheep*, or *doves*, which likewiſe ſtood there in a readineſs in the ſame *court*, to be ſold for ſacrifices: But *this ſupply of leſſer coyns*, was not without an *exchange* for other *money*, or *other things* in lieu of *money*, and that upon *advantage*. Hence thoſe that ſate at theſe *Tables* as *chief-bankers* or *Maſters of the exchange*, *they were termed* [illegible], in reſpect of the *leſſer coyns which they exchanged*; *in reſpect of the exchange it ſelf they were termed* [illegible], for [illegible] ſignifieth the ſame in *Greek*, as *Cambium* in *Latin*, whence theſe *letters of exchange*, which the *Latins* call *Literæ Cambii*, the *Greeks* call [illegible], *Tickets of Exchange*; in reſpect of the *Tables* at which they *ſate*, they are termed by the *Talmudiſts* שולחנים, from שולחן *Schulchan*, *Menſa*; for the ſame reaſon they are ſometimes termed by the *Greeks* [illegible], and by the *Latins*, *Menſarii*. Theſe are thoſe *changers of money* which our *Saviour* drove out of the *Temple*.

a Thoſ. Maſſaf. de Sicla f. 122. col. 2.

b Maſſes Maſſaf. ibid.

c Vinnius in Suidam Pollucem & Heſych. Vid. Druſ. Annot. in M. Tyrii Diſſ. 27.

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